



Leaban-aiéir m'ioraimál,
tabarfa cum an
teanga Saedilse
 a corhad azur a raorcužad
azur cum
Fen-maíla Cuid na h-Éireann.

62hað Kol. Uim 1. beultaine 1887

KUADRUCT NA MÍOSU.

Ní' mórán léirúadh a reájo na h-Éireann o r'zriodamair éeana. Ué tá buí na r'éiré a3 zealrað. zealrað de b'íj3 zo b-fuyl na h-Éireannaj3 óa o-tad-aije réir faoi h-dearað. Tá r'reac-
 at a téacé ioneta. Fosri3eain é reo zo rosléir a b-Pyletelphja an la éeana, nuair a nuair ar 3-cuirre ó' h 3-clár na h-ajrdeacóir3e noó do hí marlú3að a o-t'ne. Ir coraimlaé é má leannan na Saranaj3 a marla3óe mórán n'for fu3e zo nuair3eair ar Éire jað le airm n'for eirua3e azur n'for deirne 'ná u3eacá lobta, 3ið 3ur eirú3j3 na h-uid-eacá é3reacéac zo leor.

Ir ma3é an nuairdeacé í reo azur m'orru3eannan mu3o ar lé33eóir3e a3re. Ir ré raócu3að na ceannan a tá tabairt an r'p'ora3o reo do na daoir3e: a3r an áðbar r'ij, ir cóir óáijan ar

h-o3é3oll a learu3að in a taob, azur ir ré fóir-leacéhu3a3. o3reacá mar an 3aodal an learu3að ir é3reacéir3e acá in ar 3-cuirraé a deunad.

Deir cu3o de na Saranaj3e zo b-fuyl Párrhell 'na ceirreóir; deannan baó3-al a3r.

b3deacé an r'nuairneacé reo a3r deul 7 a h-ijne3ijne 3ac Éireannacé: Saoirre na h-Éireannan 3an clannan má3 ré3oir, ac a raoirre a3r aon éor.

Tá na Saranaj3 an t-r'ijna má faoi leah r'jad zo 3-conbóca3o r'jad na h-Éireannaj3 faoi b'ru3o m'óirán n'for fu3e.

Tá airm ma3é a3 na daoir3e anoir.

Mair do hímar a eir3eóir3að na r'zri3ij b'ijne ro fuairneamair or e3onij óá a3ijne deul ó' h Saoi Mac In3r3, azur deir ré nac r'eadra3o ré no zo m-buair3e3o ré 'h Saoi Feen3. Uéé éualannan ó' h Saoi Feen3 r'reirij.

Philo-Celts.

Mr. T. Erley, one of the organizers of the Gaelic movement, pays for ten copies of the GAEL monthly and sends them to friends in Ireland. If all who took part in the movement persevered like Mr. Erley, the GAEL could be a daily paper now.

We would direct attention to Mr. Wm. Russell's poem on another page. It is as fine as was ever written on the subject by any man.

Brooklyn P. Cs, please remember that the hours of meeting are from three to five o'clock every Sunday.

Our Boston friends had a successful anniversary on May 5.

The N. Y. P. Celts' Moore anniversary, at Clarendon Hall, should be well attended.

No Irishman should patronize any vessel under the command of that little bigot, Cap. MacMickan, of the Umbria.

We had some hopes the other day, that our fellow townsman, Counsellor John C. McGuire, would be appointed to the Supreme Court, and a worthier man does not fill the position.

As all our principal cities are recognizing the rights of Irish-Americans to an equal share in the honors of municipal government, we hope Brooklyn will not be wanting in that regard. We have had Yankee, English-American, German-American, etc., mayors of this city—but an Irish-American, never. 'Tis true we had an Orangeman who hailed from Ireland, but Orangemen are not Irishmen. There are Irish-Americans in the city as respectable as any who have yet filled the chair. There is ex-Senator Murtha, James McMahan and scores of others. And be it remembered that the Irish American element is fully one-third of the population.

We would advise our Republican friends not to coddle with would-be sumptuary law makers. Remember that the element which compose this tyran-

nical clique does not number 3 per cent of our population. There is nothing a self-respecting, independent man abominates so much as a busy-body, and, owing to the coddling referred to, one of the most popular men in the state, Gen. Tracy, was buried under a thirteen thousand indignation vote at the last election.

The times of witch burning are gone—never to return, We always shall have parties, and the parties of personal freedom shall prevail in this age of enlightenment.

Independent citizens will never submit to a covey of busy-bodies who would fain dictate the manner in which one should cut his hair or sit at table. Our citizens should see that no sumptuary laws should be effectual until the people vote on them. This is republican.

How can Henry George prevent poverty if there is no work for the thousands who are idle in the cities? He and his party can prevent poverty by joining the CELTIC HOMESTEAD LEGION, whose object is to place the people on the land, now lying waste, so as to support themselves. It is impossible to put a thrush out of a bush where there is none. Any man placed on a 100 acre farm with means to raise his first year's crop, need not want. This is the solution of the labor problem, but those who deal in impossibilities are either fools or frauds.

As there are now only three or four hundred Englishmen to fight—Generals Salisbury, Baltour, Hartington and Chamberlain and their commands, the Irish ought to be able for them. Why dont these four generals challenge four Irish generals, and decide the matter by a personal encounter?

Σ210Ö21JL ! cast your eyes on the back of your little journal and if you see anything advertised in it which you may want, let the advertiser have the preference, provided the articles are equal to those to be had elsewhere. This is your duty.--all do it.

211 ՅԵԱՐՐԲՅԱԾ ՅԵՂԻ.

We have received this story from a student of Mt. St. Mary's Seminary, Emmetsburg, Md., a former student of St. Jarlath's, Tuam.

Տջեւլ ասր շլեանդ Քեյմբրիջի.

Այդ ասրիսը արբայծ, ի՛նչ Եայրեան լայժըր 1 դ-այժե ԼԵ ԲԱՅ ԲԼԵՏԻԵ Քեյմբրիջի. ԾՕ 'դ Եայրեան բն յի՛ն ԵԼՈՒ ԼԵ ԲԱՅԱՅ ԵՊՈՐ ԸՇ ԸՈՅ ԵԼՈՒ ԸՈՒՅՈՅ ԵՈՒ՛ ԾԵՅՅՈՒ՛ 1 Բ ԲԵՅՈՐ Ծ ԲԵՅԵՐԻՆ 1 Մ-ԲԻՆՆ ԵԱՐԵԱՐԱՅՅ ԵՅՏԵ ՇԵԱՐԻՆԱ-ԵԱՅՈՒԼ.

Ա՛ժՏ ԾԵՅՆ ԵՊ ԲՅԵՒԼ ՅՕ ԲԱՅԻ ԵԱՅՐԵԱՆ ԵՊՆ, ԸՅԱՐ ՅՕ Մ-ԲԱԾ ԵԱՅՐԵԱՇ ԲԱՅԾԻՐ Ը ԸՈՒՅՅՈՒՅԵԱԾ ԵՊՆ.

ԸՅ ԸՈՅ ի՛նչ ԸՈՒՅՈՅ ԸՅ յՈՒ ԵԱՅՐԵԱՇ ԲԵՕ ԾԱՐԻ ԸՅՆՆ ԾՈՒՅՆԱԼ ԾՈՅՆ. ԸՅ ՅԵՈՒ յՈՐ ԸՅ յԱՅՆԵՐԻ ԵՈՒ Ե-ԸՅԵ Ը ԸՅ ԵՄՇՅՈՒԼ ԸՅՆ ԸՅՆ ԾՈՒՅՆԱԼ. ԸՅ ԲԵ՛ ԸՅ ԸՅԱՐ ԲՅԼՈՒՅ-ԸՇ; ԸՅ ԲԵ՛ ԸՅՐՈ ԸՅԱՐ ԼՒՇՅԱՐ; ԸՅ ԲԵ՛ ԾԵԱՅ-ԵՈՒՐԵԱ; ԸՅ ԸՅ ՍՅԼԵ ԸԱՅԼԻՇԵԱՇՇ ԸՅՏԵ Ը ԵՐՈՒՇԱՅԻՇԵ ԸՅՆ ԸՅԱՅԱՇ ԸՅՆ ԲՅԵ. ԸՅԱՐ ԾՕ ԸՅ ԲԵ՛ 'դ Ը ՅՐԱԾՅԱՅՇԵՈՒՐ ԲԵՅՅԵ.

ԸՅ ԲԵ՛ 'դ ԵՈՒՅՈՅ ԸՐԵԱՅ, ԲՅԼԵՐ ԲՅՆ Ը-ԲՕՅՅԱՐ. ԸՅ ԾՈՒՅՆԱԼ ԾՈՅՆ յԱՅՇԵ Ը-ՅԱՇ. ԸՅ ԸՅ Ե-ԲԼԵԱՅ ԲԵԱՅԱՅԻՇԵ ԸՅ ԼՈՅ-ԲԱԾ 1Ն Ը ԼԱՅՆ ԸՅԱՐ ԵՈՒ ՅԱԾՐԱՅԾ ԸՅ ԲԱԾ-ԱՐ ԼԵ 'դ ԵԱՕԾ. ԸՅ ԾԱՅԼ ԸՅՏԵ ԸՅ ԼԱ Ը ԵԱ-ԵԱԾ ԼԵ ԲՕԼԱՐԱՅ ԵՈՒ ԲԵՅՅԵ.

ԸՅ ԲԵ՛ ԾԵՅՆԱԾ Ը ԸԵԱԼԱՅՅ --ԸՅՆ ԲԱԾ ԸՅ Ե-ԲՐՈՇԱ Ը ԸԵՅՐԵԱՐ յԱՅՅԻՇԵԱՇԱ ԼՈՅՇ-ԸՅ-ԼԵԱՇ-ԸԱՅԼԵ ԸՐԵԱՇ ՅՕ ԼՈՇ ԸՈՅ--ԸՅՆ ԸԱՅ-ԵՏԵ ԾԵ ԸՅՅԼ ԵՅՅ [ԸՅՆ Ը Մ-ԲԻՇԵԱՅՆ ԲՅԱԾ-ԱՅՈՒ ՅՕ յԱՅՆԵ], Ը ԸՅ 'դ Ը ԲՕԼԱՇ ՕՐ ԸՅՈՅՆ ԲՅՈՅՅԵ ԾԵ՛Յ Մ-ԸԱՅԼԵ Ծ՛Ա ԵՅՅՈՐԵԱՐ ԸՅՈՇ ԸՅՅԱՅՆ ԸՅՈՐ ԵՅՐ ԸՅՆՆ. ԸՅՆ ԸՐԱՇ ԸՅ Ե-ԲՐՈՇԱ ԲՕ--ՅՕ Ե-ԸՇԱՅՅԱՅԼ ԸՅ ԸՐԱՇ ԲՅՆ ԸՅՆ Ը ԲԱԾ ԲԵ՛ ԸՅ ԲՅՅԸԱԼ--ԸՅ ԸՅՈՇԱՅ յՅՆ-ԲԱՅԱՇ ԸՅԱՐ ԾՈՒՐ ԾԵ՛Յ յԱՅՅԵ ԲԱԾ ՅԼԱՅՆ ԸՅ Ը ԸՅՆ.

ՇԱՅՆԵ ԲԵ՛ ԸՅՅԱՅՐՅԵԱՇՇ ԾՕ ԵՈՒ ԵՐՅ ԲԼԱ-ԵԱ ԾՕ՛Յ ԾՈՒՐ ԲՕ, 'ԵՅԱՅՆ, ԸՅ ԲԵՒՇԱՅՆԵ յԱՅԾ ՇՕ, ԸՈՅՅԱՅՆԵ ԲԵ՛ ՅԵԱՐՐԲՅԱԾ ՅԵԱԼ Ը յԱՅՇԱԾ Ը ԸԱՅՆԵ ԲՅՆ ԾՈՒՐ. Ծ՛ՅՈՅՐԱՅՅ ԸՅ ԸՐԵԱՇՐ ԲԱՅԵԱՇ Ը ԸԵԱՅՆ ԸՅՆՆ ԸՅՆ ԸՅ ԲՅՈՅՆԵ Օ 'Ե ԲԱՅԾ ԾՈՐԱՅՆ ԵՈՒ Յ-ԸՅՐԵՇՅՆ ԸՅ ԵԱՇՇ ԸՅՅԵ. ԸՅ Ը ԸԱԼԱԾ ԸԵԱՅՈՒ ԸՅ յԱ յԱԾՐԱՅԻՇԻ ԸՅԱՐ ԸՅԱԾԱՐ ԸՅ ԾԵՅՆԱԾ ԸՅՅԵ. ԼԵ ԸԵՅԵ ԲԱՅՇ ԾՈՒՅՆԱԼ ԸՅՅԵ ԸՅԱՐ ԸՅ ԲՅՆ ԵՐԱՅՅ ԸՅ ԲՅԱԾԱՇ.

ԲԱՅՇԵԱԾԱՐ ԼԵՕ, ՅԵԱՐՐԲՅԱԾ ԸՅԱՐ յԱԾՐԱՅԾ, ԸՅԱՐ ԸՅ ԲԵԱՅԱՅՆԵ ՕՅ ԸՅ ԵԱՇՇ ԵՈՒ

Ե-ԾԱՅԾ ԸՕ Ե-ԵԱՐՅԱՅԾ ԼԵ ԲՅԱԾ.

ԲԱԾ ՅԵԱՐՐ ՅՕ ԲԱԾԱԾԱՐ յԱՅՅԵ ԸՅԱՇ ԵՐԵ ԸՅՅԼԵՅԻ ԸՅՅԱՐԲՐՈՇ [Ա՛ՇԵԱՅՈՅՅԱՅՅ] ԸՅԱՐ ԵՐՐՆ, ԸՅԱՐ ԵԱՐ ԸՅՈՇԱՅ ԸՅՅՈՇԵԱՇ-Ը ԲԱՅՇՅՆ. ԸՅ ԲԵ՛ 'դ ԲՅԱԾԱՇ ԵՅՇ.

ԸՅ ԸՅ յԵԱԾԱՅ ԼԱԵ ԲԱԾ ԲԱԾ ԵՈՒ Ե-ԾԱՅԾ Ը ԸՅ ՅԼԵԱՅՆ ՔԵՅՅԲՅՆՆ ԲԱՅՇԱԾ ԼԵՕ

ԸՅ ԾՈՒՅՆԱԼ ԵԱՅՐԵԱՇ, ԸՅԱՐ ԲԱԾ ԼԵՐԻ ԾՕ ՅՕ Մ-ԲԱԾ ԲՅԱԾԱՇ ԾՅՈՒՅԱՅՆ Ը ԸՅ ԸՅՆ. ՅԱՅԾ ԲԵ՛ ԲՅՈՐ; ՅԼԱՅԾ ԲԵ՛ ԸՅՅԵ ԵՈՒ յԱԾՐԱՅԾ. ԾՕ ԸԱՅՆԵ ԾՅՐ ԾՅՈՇ ԸՅՅԵ, ԸՇՇ ԾՕ Բ-ԲԵԱՐՐ ԼԵՅՐ ԸՅ ԵՐՅՆԱԾ յԱԾԱԾ ԸՅՅՅԱՅԼ Ը Ե-ԾԱՅԾ ԸՅ ՅԵԱՐՐԲՅԱԾ.

"ԵՐ ԸՅՐԾԵԱՇ," ԲՕ ԲՅԱՅՅՅՅ ԾՈՒՅՆԱԼ, յԱՐ ԸՅ ԲԵ՛ ԸՅ ԸՅՅ ԸՅՅՅԼԵ ԵՈՒ Ե-ԾԵՐՆ ԵՅՐ ԸԼ-ԱՅՐ ՕՅՈՒ ԸՅՇԱՅ, "ԸԵԱՐԲԱԾ յՅՕ յԱԾՐԱՅԾ-ԲԱ ԸՅՆ ԸՅ Ը-ԲՅԱԾ 1Ր ԵԱՐՅԱՅԻՇԵ ԸՅՆ ԸՅՅՐՐՐ ԵՅՐ ԅՅՆԵ, ԸՇՇ ԵԱ ԸՅ ԸԵՅՅՅԵԱՇ ԸԵԱՅ ԲՕ ԸՅ ԲԱՅԱՅԼ ԸՅ ԸՅՆ 1Ր ԲԵԱՐՐ ՕՐՐԱ. ԸՅ ԲԵԱԾՐԱԾ ԸՅՈՐ? ԸՅ Յ-ԸԱՅՇԲՅՈՒ յԵ՛ ԲՅԼԼ-ԵԱԾ ԸՅՆ ԵԱՅՐԵԱՆ յ՛ ԸՇԱՐ ԼԵ ԼԱՅՆԱՅԾ ԲԱ-ԼԱՅՆԱ?" ԸՅ ԵՅՅՅՅ ՕՅ՛ ԸՅՆ ԲԱՅԾԵ, ԲՕ ՅՅՆ ԲԵ՛, "'ՈՒ ԾԱՅԾ, 'ՅՈՒ ԾԱՅԾ ԸՅՆ! ՇԱՅՇԲ-ՅԱՅՆ Ը ԲԵՕ ԾՕ ՅԱԾԱՅԼ."

1Ր ՅՈՅՇԱ յՅԼԵ ԾՕ ԲՅՅԸԱԼ ԲԵ՛ ԸԱՐ ԵՅԱՇ-ԱՅՆ ԸՅՅԵՐՈՅՆԱ Ը ԸՅ ԸՅ ԼԵԱՇՅՅԱԾ ԸՅԱՇ ԲՅՅՅԵ, ԸԱՐ ԸՅՅԼԵՅԻ ԵՅՅԱ, ԸՅԱՐ ԸՅՆ ԲԱԾ ԲՅԱԾ, ԸՅ ԼԵԱՅԱՇՇ ԸՅՆ ՅՅ ԸԵ ԸՅՆ ԸՅՆ ԸՅ ՅՈՅՐԱՅՅ ԵՈՒ յԱԾՐԱՅԾ Ը Ե-ԱՅԱՅԾ.

ԸՅԱՐ ԸՅՈՐ, յՅ ԲԱԾ ՔԵՅՅԲՅՆՆ ԼԵ ԲԵՅԵ-ԲՅՆ յՅ ԲԱՅ յԱՅՅԱՅ ԼԱՇ ԵՅՐ ԲԱՅԾԵ. ԸՅ ԸՅ ՅՐԱՅ ԲԱՅ, ԸՅԱՐ ԸՅ ԾՈՐԵԱԾԱՐ ԵՈՒ Ե-ՅՅՇԵ ԸՅ ԵԱՇՇ ԸՅՆ ԸՅ ԵԱԼԱՅՆ.

ԲԱ ԾԵՅՆԵ ԲԱՅ ԲԵ՛ ԸՅՆ Ը ԸՐՅՆԱԾ յԱԾԱԾ; ԸՅ ԸՅ ԸՐԵԱՇՐ ԲՕՇՇ ԲՅՅՅԵ ԸԵԱՅ-ԵԱՇ ՅԱՅ ԸՅՅԱՅ Օ ԸՅՅՐԵ Ը Ե-ԱՅԵ ԼԵ ԲԵԱՅ ԸԱՅՐԼԵԱՅՆ.

ԸՅ ԵԱՇՇ ԾՕ ԾՈՒՅՆԱԼ ԸՅՆ ԸՅ յԱԾԱՅԾ ԲԱՅ ՅՈՅՅԱՅԵԱՐ յՅՐ Ը ԵՅՐ ՅԵԱԼ ԸՅՆ ԸՅ ՅԼԵԱՅՐԱՅՆ ԵՐԱՅԱՇ Ը ԸՅՐԱՅՅ ԸՅ յԱԾԱԾ Ը ԾԵՅՆԱԾ. ԾՕ ԼԵԱՅ ԸՅ ԾԱ յԱԾԱԾ ԵՅԼԵ ԲՈՅՐԱ Ը Յ ԸՅՐԱՅԱՅՅ.

ՇԱՅԾ ԾՈՒՅՆԱԼ ԸՐԵԱՇ ԲԱՅ Ե-ԲԵԱՅ ԵԱՅՐԵԱՅՆ. ՈՒՐ ԸՅՅԱՅՆԵ ԲԵ՛ յՅՇ ԸՅՆ ԸՅՇ ԸՅՆ Ը ԸԱԾԱՅՐԵԱԾ ԵՅՇԱՐ ՅԼԵԱՅՐԱՅՆ ԸՕ յԵԱՅՅՅԱՇԱՇ ԲՕ ԾՕ ԵՈՒ ԸԵՅՅՅՅԻ ԵԱՅՐՅՅՅՅՅՅԱՇԱ. Ծ՛ԲԵՒՇ ԲԵ՛ ՅՕ ՅՅՅՅՅ ԸՅԵԱՐՅ ԵՈՒ Յ-ԸՐԱՅՆ Ը ԸՅ ԸՅ ԵՅՅՅԵ ՅՕ ԼԵԱՇԱՅ ԸՅԱՐ ԸՕ ԾԱՅԼԵՅԱՇ ԸՅՅՅՅՅՅՅՅՅՅՅ ԵՈՒ Ե-ԱՅԵ. Ա՛ՇՇ յՅՐ ԲԵՒՇ ԲԵ՛ յՅՇ ԸՅՆ ԸՅՇ Ծ՛ ԲԵՅԵՐԻՆ ԸՅՆ ԸՇ ԲԱՅՆ յՅՐԱ ԸՇՅՅԱՅՆ ԾԵՅՆԵԱ ԲԱՐ ԵՈՒ Յ-

Conditional, Analytic form.

- o'mpeoc' me, I should play.
- o'mpeoc' tu, thou wouldst play.
- o'mpeoc' re, he would play.
- o'mpeoc' rf, she would play.
- o'mpeoc' rnh, we should play.
- o'mpeoc' rnb, ye would play.
- o'mpeoc' rnao, they would play.

The following list of Interjections, which he gives shows his thorough knowledge of the language.

A! ah! adu! hurrah! for ever; ababu! said in case of accident, etc.; bobob! said to frighten children, etc. be, shame
 oar f'ne, indeed! o'mnh! indeed! e'rt! hush! e! what! f'annar! alas! fec! behold! fac! bah! f'ustelju! bloody wars! z'oc! said in coaxing a child; o! oh o! ah! om! oh! grief, sorrow; raé! dirt! ro'c! filth! ruf! stench! mo b'ron! my sorrow! mo e'peac! my booty! mo e'peac m'anne! my early prey! mo nuar! alas! mo len! to my sorrow! mo len z'er! to my great sorrow! mo r'laec u! decent! mo m'ojn'nh! my darling! mo m'ojn'nh o's'nr! my darling love! mo m'ste r'oc' u! my treasure! mo z'ra u! my love! mo'z'ojn' u! bravo! a z'ijune! a z'ijune! Mary! Mary! a z'ijune jr t'rua! pity. O Virgin! jr t'rua z'ijune! Virgin's sorrow! a'm'ame! a'm'ame! mother! mother! jr t'rua z'er! I wished to god. o' con! my sorrow! o' cono! in yawning. ho'z! hallo!, in answering, hop! in driving a horse, ass, etc. ho'mac! in driving cattle. ho'ru'c! in driving cat'le. reo'm'nh, reo'm'nh! in calling sheep. f'ur'ur, f'ur'ur! in calling pigs. t'ruo, t'ruo! in calling cows. p'rh, p'rh! in calling calves. o'oc, o'oc! in calling porklings. b'ja, b'ja! in calling turkeys. f'nhc, f'nhc! in calling ducks, be'ou'z'e, be'cu'z'e! in calling geese. t'uc, t'uc! in calling hens. p'rh, p'rh! in calling cats. tu'z'uo, tu'z'uo! tee, tee! f'ann'c, f'ann'c! take care, take care! re'cu'nh, re'cu'nh! mind, mind! z'ojn'nh 7 cap'ru'c'nh u! god bless us! o'reall, o'reall! god bless us, sneezing.

The names of animals can be changed

into interjections by putting r before hem; as, r'cat ar'rh! cat! r'm'ada! dog!, r'utu! in setting a dog. r'capall! r'bo! r'caora! r'muc! r'cearc amac! r'aral! &c. &c. These are said in turning them away, or in setting a dog at them.

His grammar is the nearest to the spoken language of any grammar we have yet seen—in fact it is the spoken language of to day.

CATUJK CANKSJS,

211 na 214rca, 1887.

A' Capa o's'lear: Ta fo'nh o'mh beaz'ah can'ce a r'ao leat t'm'ejoll ah z'ao'bal, ac'c ah u'ar' 'na f'uj'nr a n'z'ar tom, cu'nr'ro cu'z'ac na f'ocaj' r'z'm'od'ca ar' p'ar'p'ur: A n'oe n'uar' a e'anz'ao a ba'le cum mo o'nh'e'nh, o m' ob'ar', ou'ba'nc mo beah: "A p'ar'ra'c, o' f'az'ca'ca p'or'ca, ah'nh ro o' c'ah'ar'b, ruo e'j'eah a cu'nr'f'ead' ac'ar' or'c." Less r'nh do r'nh r'f ah z'ao'bal cu'z'am. do p'peab mo e'roj'oe jon'ham le lu'ac'z'ar' ah u'ar' do con'har'nc me ah caob cao'ca' fa z'ao'ro'z'e ar' f'ao, az'ur ou'ba'nc: "A z'ijune, reo ah n'ob jr m'ian' h'om do f'ec'rh'c." "Ca'oe r'nh?" ar' r'f, "Ac'ca ah z'ao'bal z'ah aon' f'ocal be'ar'la ah'nh." "Ca'ar' m'ea'lt'a," ar' r'f, "f'or'z'ar' am'ac e, az'ur e'j'oe'nr ca'oe ac'ca ah'nh." Do n'nh'ne'ar r'nh: Ac, f'ar'ao'nr! do b'f ah be'ar'la ah'nh mar' bu'oe z'har'c. Ac'ca r'ul le o'ja az'am, r'ul a b'f'ao, zo b'f'ej'f'ead' ah z'ao'bal z'ah o'nh'ead' jr aon' f'ocal a'm'ah'nh be'ar'la ah'nh, ac'c z'ao'ro'z'e ar' f'ao, az'ur na m'ste e'j'ne'ar'ha'c ah'nh' ah t'nr' reo ac'f'ur'nh'ead' ar' j' do le'z'eah'nh 'r' j' do e'j'rh'c eo m'ar' az'ur do cu'nr'ro be'ar'la ah'nh'.

F'ar'ar'nh mar' jr z'har'c, do f'ej'nb'j'reac' ro u'nah,
 P'ar'ora'nc z'ur'c j'n'rh'z'.

We very much regret our friend, McNiry's disappointment.

Ac, a ca'ra'co, b'f'ej'oj'nr zo n'z'eo'be'ca do z'ur'oe f'or. "Oa f'ao ah la' t'z'eah'nh ah o'j'oe'c."

The Gaels of Philadelphia deserve the warm thanks of their kindred over the world. The revival of their language invigorates them. God speed it!

մայր---աչար ի՛նչ լ ԵԱԼԼ ԵՈ ծայրե ԵԱՐԱՆԻՅԱԼ
 Ե ԵԵԻ՛ ԵԼԵ---ՅՈ Ե-ԲԱՅԼ ԵՅՐԱՅԻ Ի՛ՅՈՐ ԵՅԱՐ
 ՏԱՇՐԱՅ Ի՛ԱՐ, ԵՅԱՐ ՅԱՐ յԱՐ ԻՅԻ Ե ԵԵՅՅ
 ԻՅԵՈ յԱՐ յՅԼԱՇԱՅՅ ԵՅՐԵԱՅԻՅԻՅ ԵՅՐԵԱՇ,
 ԵՅԱՐ ԵԱՅԼԵ յՅՈՐ ԵՐԱՅԻՇԵ յԱ ԵԱՅԻՇ Ե ԵԱԼ-
 ԵՅՈ ԵԱՐ ԻՅՈ Ե Ե-ԵՅՐԵ. ՄԻ՛Լ ԵՅ ԵԱՅԱՅԻ
 "Մ. Լ." ԵՅ ԵԱԼ Ե ԵՐՈՅՈ ԵԱՐ ԻՅՈ ԻՅՈՅԻՐԵ
 յԱ յ-ԵՅՐԵԱՅԻ. ԱՅԱՐ Ե-ԲՅՅՅԱՅՅ ԻՅԵՈ
 "Home Rule" ԼԵ ԵԱՅԻՇ, յ՛՛Լ ԻՅԵՈ ԵԱԼ Ե
 ԵՐՈՅՈ ԵԱՐ ԻՅՈ. ԵԵՅԻ ՔԱՐՅԵԼ ԻԵՈ, ԵՅԱՐ
 ԵՐԵՅՅՈՅ ԅՈ Ե-ԲԱՅԼ ԻՅՈՐ ԵՅ ՔԱՐՅԵԼ.

ԱՅՇ ԵՅ ԵՈՅ յՅՅ ԵՅՈՇԲԱԅ ԼԵՅՐ ԵՅ "Լ."
 Ե ԵԵՅԱԅ. ԵՅ Ի՛Ե ԻՅՈՅ ԵՅՆԻՅԱՇՇ ԵՅ "Լ"
 ԵՅ ՅԱԵՅՅԼԵ ԵՈ յՅՆԻՅԱԅ ԵՈ յԱ ԵՈՅՈՅԻԅ
 ԵՅ յՅՅՅՇ.

ՄԻ՛Լ ԵՈՅ ԵԱՅԼԵ յՅՈՐ ԵՅՅԻՐ Ե ԵՅՐ ԵԱՇ Ե-
 ԲԱՅԼ Ե ԵԱՅԱՅԻՅ-ԻՅԱՅ ԵԱՐ ԵԱՅ ԵՅՅ. ԵՅ ԅ-
 ԵԱՅՐԵԱԅ ՅԱՇ ԵԱՅԱՅԻՅ ԻՅՈՅԼ ՅԱԵՅՅԵ ԵԱՐ
 ԵԱՅ, ԵԱ ՅՈՅՈՅՈ ԅՈ յ-ԵԵՅՇ ՅԱՇ ԵՅՐԵԱՅԻՅԱՇ
 ԵՅՅԻՐ Ե ԵՅՐ ԵԵԱԼԵԱ ԵԵԱՅՅԱ Ե ԵՅՐԵ ԵՈ ԼԱ-
 ԵԱՅԻՇ. ԵԵՅՇ ՅԱՇ ԵՅՐԵԱՅԻՅԱՇ ԵՅՅԻՐ ԵՅ
 ԵՈՅՆԱՅ ԵԱՅՇԵԱՇ ԵՈՅ "Մ. Լ" ԵՅ ԻՅՅ. ՏՈ
 ԵՅ յԱԅ յՐ Ի՛ԵԱՐԻ Ե ԵՅՈՇԲԱԅ ԼԵՅՐ ԵՅ ՅԵԱ-
 ՅԱՅԻՅ ԻՅՈ Ե ԵԵՅԱԅ. ՄԻ՛Լ ԵՅՅԻՅ ԵԱՐ ԵՅՇ ԵՅ
 ՏԱՇՐԱՅ ԵԱՐ Ե ԅ-ԵԱՅՈ ԵԱՅԻՇԵ ԵՇ յԱՐ ԵԵՅՇ
 ԵՅՇ ԵԱՐ ԵՐԱԼ Ե ԵԱՅՐԻՅՈ.

ՅԼԱՇ յՅՈ ԼԵՅՇՐԅԵԱԼ, Ե ՏԱՈՅ, ԵԱՐ ԻՅՈ ԵՅ
 ԵՐՈՇ ՅԱԵՅՅԼԵ ԵՅԱ ԻՅՐԻՅՈԵՅԱ ԵՅՅԻՐ Ե ԼՅ-
 ՅՐ ԻՅ. ԵԱՅՐԻՅ ԵՅՅԱՇ ԵՅ ՅԱԵՅՅԼԵՅ յԱՐ
 ԼԱԵԱՐ յՅՇ ԵՅ յՅՇ ԵՅՅ Ե ԵՈՅՈԵ ԵՅՐ-
 ԵՈՅՅԱԼԼ, ԵԱՐ յՅԼԵԱՅ ԵԱՐ ԵԱ ԵՅՅԻՅ ԱՐԱՅ
 ԱՅՈՐ. ԵՅ Ի՛ՅԼ ԵՅԱՅ ՅՈ յ-ԵԵՅՇ յՅՇ ԵԵԱԼ-
 ԵԱ ԵՅ ՅԱԵՅՅԼԵ Ե ԻՅՐԻՅՈԵԱԅ յՅՈՐ Ի՛ԵԱՐԻ
 յԱՅՐ ԵԱՅՐԵԱԅ յՅՇ ԼՅՐԻ ԵՅԼԵ ԵՅՅԱՇ.

ԵՈ ԵԱՐԱՅՈ, ՅՈ ԻՒՐԻՅԵԱՇ,

SÉANUS E. ANAC CAULLEYO

We print Mr. McCauley's letter just as he sent it, and we must say that his first effort is highly creditable to him.

He states what every sensible Irishman thinks.

211 ԱՅԱՆՅԱՅԻՐԵ ՏՅՅԱՇ.

Ա ԵԱՅՅՅՈՅԼ ԵԱՅՇՆԻՅԻՅ ԵԱՐԱՇ, ԵԱՇՆԻՅՈ
 ԵԱՐ ԵԵԱԼ ԵԱՅՅՇԵ յՅՈԵԱԼ,
 ԼԵ ՅՐԱՇՅՈՅ ԵՅ ԵԱՇՇՐԱՅՇ ԵՈ ԵԵՐ յՅՇ, յՐ
 Ե՛ԲՅՅ յՅՇ ՅԱՅ ԵՐԵՅԵ ՅԱՅ ԵՐԵՅՐ;
 Ա ԵԱՇՇՐԱՅՇ ՅՈ ԵԱՇՇՅԱՅՅ ԵԱՐ ԵՈԼՇՈԵԱՅՇ, ԻՒՐ
 ԵԱՇՇՐԱՅՅՇԵ Ե Ե-ԵՈԼԵՐԱՈԵ ՅԱՅ ԻՒՅՈԼ
 ԱՒ ԵԱՇՇՇՅԱՅՐԵԱՇ ԻՅՅՇՇԵ յԱ ԵԵՇՇԵ ԻՒՐ
 ԵԱՇ ԵԱՅԼԵ ՅԵԱՅ ՇՅ ԵԱՐՅՈ.

ՅՐԱՇՅՅԻ ԵՈ ՅՐԱՇԱՐ ԵՅ ԵԱՐ ԵԵՇՇԵ, յՐ ԵՈ

ՅՐԱՇՇՐԻՅՈ ԵՅ յ-Բ՛ԲԵՅՈՅ յՅՈՐ յՅՈ,
 ԵՈ ՅՐԱՇԱՐ ԵՅ Ե ՅՐԱՇՅՅԻ ԵՅՈ ԵԼԵՅԵ, ԼԵ
 ՅՐԱՇՅԵԱԼ ԵՈՇ յՅԵՅՅՈ յՐ ԵՈՇ ԵԼՈՇ,
 Օ ՅՐԱՇԱՐ ԵՅ Ե ՅՐԱՇՅՅԻ ԼԵ ՅԵԱՐԵԱՐԵ, ԵՈ
 ՅՐԱՇՐԱ յՅ Ի՛ԵԱՅԱԅ ԼԵԱՅ ԼՇ,
 ԱՅՈ ՅՐԱՇՐԱ յՐ ԵՈ ՅՐԱՇՐԱ յՅԱ ԻՅՈԵՇԱՐ,
 ՅԱՅ ՅՐԱՇ ԵԵԱՐԵ ԱՅՅ ԵՈՅՅԵ ՅՈ ԵՈՇ.

Ա յՅՆԻՅՅԻ ԵՐ յՅՆԻՅ ԵԱՅՇ ԵԱՐ ԵՈՅ յՅՇ, յՅՈ
 յՅՆԻՅԱ ԼԵԱՅՐԵԱ ԵՅ յՐ յՅՈ ԻՇՈՐ,
 ԵՈ յՅՆԻՅԱ, յՅՈ յՅՆԻՅԱ, ՅՈ յ-ԵԱՅԱԅ յՅՈ
 յՅՆԻՅ ԵՅ յՐ յՅՈ ԵԵՅԼԵ ԼԵԱՅ ԼՇ;
 Ա յՅՆԻՅՅԻ ԵԱ յՅՆ ԅ-ԵԵՐԵ, յՅ ԼԵՅՅԲԵԱԅ յՅՈ
 յՅՆԻՅ ԵԱՅՅ ԼԵ Ե-ԵՈՅ ԵԵԱՅ ԵՈ ԵՅՈՅ
 յՐ յՅԱՐ յՅՆԻՅ ԻՅՅ ԵՐ յՅՆԻՅԱ ԵՈ ԻՅԵՅՇՐԵԱՐ
 ՅԱՅ յՅՆ ԅԼԱՅ ԱՅՅ ԵՈՅՅԵ ՅՈ ԵՈՇ.

Ա ԵԱՅԱՅԻՅ ԵԱ Յ-ԵԱՅԱՅԻՅ յՅԱ ԵՐԵՅՅ յՅՇ, յՐ
 ՅՈ Ե-ԲԱՅԼԻՅ ԵՅ ԵԵՅՇՐԱՅՇ ԵՈ ԵՅՈՅՅ
 յՐ ՅԱՐ ԵԱՅԱՅԻՅ ԵՈ ԵԱՅԱՅԻՅ յԱ ԵՐԵՅՅԲԵԱԅ
 Ե ԵԱՅԱՅԻՅ ՅՈ Ե-ԵԵԱՇՐԱ ԻՅՆ ԵՒՇՈ
 Օ ԵՅՅԱՐ ԵԱՅՇ ԵԱՅԱՅԻՅ յՐ ՅԵՅԼԼԵ, յՅՈ ԵԱՅ-
 ԵՅՅԱ Ի՛ԵԱՅԱԅ յՅ ԵՅՅՐ,
 յՐ յՅՈ ԵԱՅԱՅԻՅԱ Ե ԵԱՅԱՅԻՅ յՅԱ ԵՐԵՅՅՐ,
 ՅԱՅ ԵԱՅԱՅԻՅ ԱՅՅ ԵՈՅՅԵ ՅՈ ԵՈՇ.

Ա ԵԱՐԱ ԵԱ Յ-ԵԱՐԱԅ ԼԵ ԵԵՅԼԵ, ԵՈ ԵԱՐԱՐ
 ԼԵ ԻՅՈՐ-ՅԵԱՅ ԵՐ Ե-ԵՈՅՐ,
 ԱՅՈ ԵԱՐԱՅՈ Ե ԵԱՐԱ ԵՈ ԵՐԵՅՅՐԻՅՈ յՐ ԵՈ
 ԻԱՇՇԱՅՅՈ Ե ԅ-ԵԵՅՈ ԼԵԱՇ յԱ ԵՅՈՅՅ;
 ՄԻ՛ ԵԱՐԱԅ ԵԱՅ ԵԱՐԱ յԱ ԵԵՇԼԵԱՅ ԵՇՇ ԵԱ-
 ՐԱ յԱ ԵԵՇՇԵ ԻՅՈ ԵՅՅ ԵՐԵՈ,
 յՐ յՅՈ ԵԱՐԱՐԱ Ե ԵԱՐԱ յՅԱ Ի՛ԵԱՅՅՐ ԅԱՅ
 ԵԱՐԱԅ ԱՅՅ ԵՈՅ ԵԱՅ ՅՈ ԵՈՇ.

ԱՅՅԻՐԱՇՇ ԵԱ յ-ԱՅՅԻՐԱՇՇ ԵՈ ԵԵՐ յՅՇ, ԼԵ
 Ե-ԱՅՅԻՐԱՇՇ ԵՈՇ ԻՅԵՅՈ յՐ ԵՈՇ ԻՅՅՅ
 ԵՒՇՇ Ե ԻՅՅԱ ԵՅԱՇՐԱ յՅՐՅ յԱՐ ԵԵՅԼԵ, յՅՈ
 ԵՅՅԱ ՅԱՅ ԵԵԱՐԱ ԵՅԱՐ ԻՅՐ
 ԱՅՅԻՐԱՇՇ ԵԱ ԻՒՅՇԱՅՅՐՅ ԵԱՇՇԼԱՇ, յԱ ԻՇԱՅ-
 ՐԱ յԱ ԻՅՅԲԵԱՇ ԵՈ ԵՐՈՅ,
 յՐ յՅՈՅՅԻՐԱՇՇՐԱ ԵՅՅԻՐԱՇՇ յՅԱ ԵՐԵՅՅՐ, ՅԱՅ
 ԱՅՅԻՐԱՇՇ ԵԱ ԻԵԱ ԵՅԱՇ ԵՅՅ ԵՅՈՅՅ.

ԵՐԻՇՇ, յԱՐ ԻՒԱՐԱՐ,
 ԵՈՅԱՐ ԱԱ ՅՐԻՅՈՅՇԱ.

We have received an excellent copy of O'Donnell Abu, in the key of C, for the pianoforte, in which the words of the song are given in full both in English and Irish. This grand Irish march is now very popular, and will no doubt find its way to the music stand of every Irish family. It is published by the Messrs Ford, 17 Barclay St., N. Y., price 40 cents.

ԵՐԿՅԱՆ ԱՊԱՇ ՏԱՅԻՆԵ.

Mr. J. J. Lyons, of Phila. Pa. sends us this song from the dictation of Mr. Daniel Connolly.

Air—Youghal Harbor. ?
Cannadain an tSuir.

Ա Երկայն Այլ Տայիւն յո ճիշ քեո ըլան
Տայր,

Եր յար է ո յայրե 'ր ո յաջան ըլ ;
Եւծ յայրե ո յիւսած 'նա դա ըրա յայր-
Օրն, [Տայիշ.

'S եւծ յիւ յո յիւսած 'նա ըրեւծա Օ'ր
Ա ո-քեւծ ա յաջան եւծ յա քեայն դա
ճիւ,

Ա յայրեւծ ըրեւծիշ 'ր ո'ա յ-քար Օ ճայն ;
'S ա յայրեւծ յա յայրե 'ր յո յայր 13
Յայրեւծ,

Լե քիւնա ո յայիշ յի յայր յի եո.

Ա Երկայն, ա ճայր, ա յայրեւծ յա յ
ճայրեւծ,

'S յո յայրեւծ ա յայրեւծ ա յայր յո յայր ;
Այո ճայրիւն յա ճայն յայ յայ յայ յայր-
եւծ,

'S ա յ-քար յա ճայն ա յայր յո յայր :
Լեւծ դա յ-քար ա յայրեւծ ո'ա յ-ճայն,
Այր. քարեւծ յայր, յր յա յո յայր ;
'Մայրեւծ յայրեւծ 'Յայր ճայր, յո յ-
եւծ յայր յա յայրեւծ,
Յայրեւծ ճայն ա յ-քար 'նայր յ յի ը
ճայն.

Ա ըրեւծիւ, յի ըլն ա յայն յո յ-քարեւծ ա
յ-քարեւծ, [Այր ;

Յո յա յայրեւծ յա յայրեւծ ո յայր-
Յո յայր ա յայր ճայրեւծ ա յայր յայր յայր
յայրեւծ,

'S յայր ո'ա յայրեւծ յ-քար Օ ճայր :
Օ'ա յ-քարեւծ յայր յայրեւծ յայր յայր ա
յայրեւծ, [յայր ճայր ;

Յայրեւծ ըլն ա յայր յայր 'ր յայրեւծ
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AN IRISHMAN'S DAUGHTER.

Air—"Seaghan Buidhe."

Written by Wm. Russell for the GAEL.

Though lovingly smile in the Emerald Isle,
The shamrock and dell-decking daisy ;
Illumined by Sol's eye, when he peers thro' the sky,
With vision not clouded, or hazy ;
Yet the blossom, that gleams in the Eden of streams,
On the vesture which Flora has wrought her,
In whose petals unite, most the rose flush and
white,
Is truly an Irishman's Daughter.

She's the crimson-fleck'd flower, of love's airy bow-
er—
The full-tufted apple tree, blooming ;
She's the dawn's mellow light, thro' the portal of
night
When Phoebus his throne is assuming.
She's the planet that glows, when late hesperus
throws
Its beams, on the blue billow'd water ;
And her line, without fail, to the kings of the Gael,
Can be traced by an Irishman's Daughter.

Though bright be the roses that summer discloses,
I deem them but baubles of nature,
Whose beauty ne'er vies, with the lustre of eyes,
When intellect lightens each feature ;
And tho' mild be the sheen, of fair Luna, the queen
In the beam by a borrow'd blaze brought her,
Yet imaged to me, in her mirror I see
The face of an Irishman's Daughter.

Oh! would you but hear what has made her so
dear,
So charming, so lovely, so gaining :
So cherished, so prized, and so much idolized—
My soul to her spirit enchaining ;
It is not for blushing, with beauties ripe flushing
My heart has instinctively sought her ;
But that shined in her core, is the truth I a-
dore—
Endearing an Irishman's Daughter.

Full oft when the mild light, of eve's flitting twi-
light,
The curtain of night has unfolded,
And the pure, azure robe, that includeth the globe,
With star-dusted spangles is golded—
A shape meet to shine, in the concave divine,
'Mong symbols celestial, I've thought her,
To bless with her smile, that sweet bloom-breast-
ed isle
Whose pride is an Irishman's Daughter.

With the fervor and zeal, which the virtuous feel—
A Celt as has willed her Creator ;
She prides in the brave who would wield valors
g alive,
Despising the coward and traitor:
And clear of the flaws, in humanity's laws—
This maxim her honor has taught her :
To more precious hold, than earth's coveted gold,
The fame of an Irishman's Daughter.

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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VOL 6, No. 1. MAY, 1887.

THE IRISH RACE IN AMERICA.

BY CAPT. ED. O'MEASHER CONDON.

The above is the title of the 7th number of *Ford's National Library*, and is a volume which should be read by every Irishman.

It is the laudable ambition of the average parent to educate his children and to provide the means of placing them in honorable positions in society, and the parent who does not endeavor to do so is hardly deserving of the title.

Families who attain to wealth and public prominence have been known to expend large sums of money hunting up their old family records—and even some whose family records were lost or melted away in the mazes of time have been known to claim relationship to some distinguished family bearing their name, without a scintilla of evidence to support such claims, and though our republican institutions absolutely acknowledge no personal or family pre-eminence, yet it would be the height of folly to assume that the idea does not obtain to a very large extent in this republic. "The Puritan Fathers," "The Great Anglo-Saxon Race," &c., are daily dinged into our ears, as the founders and preservers of all that is great and grand in our institutions, and not only that, but the claim is put forward that this "Great Anglo-Saxon Race" is the moral instructor of the whole civilized world. This idea, then, gaining a footing in the minds of the general public, carries with it a sense of superiority in that race and a corresponding sense of inferiority in the other races which compose this great cosmopolitan republic.

It is then the bounden duty of the parent who is not so fortunate as to belong to this "Great Anglo-Saxon Race" to tell his children what they are, from whom descended, and what authority exists for assuming social superiority for their fellow citizens of the "Great Anglo-Saxon Race." This moral duty of the parent is, perhaps, of greater importance to his offspring than the providing of wordly means, because a sense of social inferiority begets in man envy, hatred and revenge and their concomitant evils, whereas a sense of social equality generates affability of manner, friendship, openhearted-

ness and the true enjoyment of friendly intercourse.

Hence the duty of a parent to his offspring is as important in a social as it is in a material point of view.

Of what elements, then, is this "Great Anglo-Saxon Race" composed? Let the reader get the above volume, and it will tell him.

In a description of Britain, written by Ptolemy, in the second century, he states that, before the Roman invasion, it was divided among seventeen tribes who were in the rudest and most primitive state, as regards the arts of life.

From the invasion of the Romans, until the latter part of the fifth century, when Vortigern purchased the aid of the piratical brothers Hengist and Horsa, nothing particular occurred in the position of the tribes found in the island by them. But in a few years after the advent of Hengist and Horsa to the island a considerable change took place. By a union of the followers of these Saxon pirates, and of another people who occupied the borders of Scotland (North Britain) the other tribes were brought under subjection. This other people are called Angles, and it is this union of the two people which has given birth to the name, Anglo-Saxon. The fact that the Angles got precedence conclusively shows that they were the more powerful tribe, and the leading feature of the coalition, as we would say, the Russo-German alliance, the Franco-Russian, &c.

Who were the Angles? Dr. Mackay (an Englishman) quoted in the above volume, the subject of this article, proves to our satisfaction, and to the satisfaction of every unbiased mind, that they were the *An Gaels*, a portion of the original Celts or *Gaels* who were driven to the Northern part of Britain by successive invaders, as their brethren in Ireland were driven to Connaught by Cromwell, that they invited the followers of Hengist to join them in subduing the common enemy, as the *Gaels* of Ireland would to-day coalesce with any power who would assist them to overthrow the Anglo-Saxon regime in their country.

Angael-Saxon, then, is contracted into Anglo-Saxon, is this "Great Anglo-Saxon Race," and the name, England, the *Angaelland* is derived from the *An Gael*, a contracted form of the heading of this journal.

We do not claim this relationship for the purpose of adding to the prestige of the *Gaels* of Ireland, for that is a foregone conclusion with us, but we mention it to show and prove to our posterity that this "Great Anglo-Saxon Race" is merely an inferior offshoot of their parent trunk, and also that their brethren, the *Angaels* of England, have no more right to dictate to them, politically, than John Smith, in the County Armagh, has to dictate to his brother Tom, in the State of Ohio, the manner of cultivating his farm.

As Britain, as well as Wales, Ireland and Scotland was first inhabited by the Celts or *Gaels*, and as the term Angles is not known any where outside of England, or there until the fifth century, and as the union of the article *An*, (the), and the noun *Gael*, make up the term *Angael* (Angle) there is no room for doubt in relation to the source of the word Angle. And it being conceded by all writers that Britain was inhabited wholly by Celts or *Gaels* on the arrival of the Romans, and that the country was known to them as *Anglia* as well as

Britannia. There can be no question as to the root of the word Angle. Besides the word *angle* is a dissyllabic—the gentile name, whereas the race-name is a monosyllabic primitive word.

When we started this journal and entered it at the Post Office, it was over twelve months before the officials could spell its name rightly. We entered it *An Gaoahal*, and in our receipts for a long time the name was variously spelled, *Ango'a*, *Angeil*, *Angeal*, *Angale*, until by repeatedly telling them that *An* was the article (the) and *Gaodhal*, the name of the paper, they came to write it correctly, and it was in this way that the *An Gael* of North Britain became *Angle*—the transposition of letters in Gaelic being common, as *fogus*, near *nios foisge*, nearer.

It might be interposed as an objection to Dr. Mackay's statement that successive historians did not mention *Angles* as a branch of the Celts. In reply to such objection we would say that modern historians were generally inimical to the Gaelic element, and even if they were not, that they followed in the footsteps of their predecessors, without taking the trouble of examining the true state of things. No one can say that O'Molloy, Dr. O'Donovan, Prof. Joyce, were not friendly to the Irish language. Yet, by not taking the proper steps to inform themselves, they died under the impression that the Gaelic monosyllabic verb was, by very great odds, more numerous than the other verbs. Well, the readers of the GAEL know now—it is no statement, it is a fact which the dictionary proves—that the other verbs which these professors believed to be only insignificant exceptions are just ten times more numerous than those which they called the verb. There are new discoveries every day—so simple that people wonder why they were not made sooner. But, Providence did not ordain it. That's all.

The Irish-American parent who takes no pains to instruct his children on the foregoing matter is not doing his duty as a parent. Let him instruct them in the fact that the "Great Anglo-Saxon Race" is merely a mixture of a few Saxon pirates, and the fag end of his own element, the An Gaels of North Britain; that the very name, England, is a corruption and contraction of Angael-land, and his children in future ages will be more grateful to him than if he left them millions of wealth.

Some years ago when the British offered a title to The O'Connor Don, people were surprised that he did not accept it. What would he accept? and from whom? A title from the fag end of his own tribe!

Our British "friends" want to make it appear that they govern Irishmen because of their superior intelligence and civilization. The reverse is the fact. It is in the power of Irishmen to raze every city in England with the ground to day, and it is their superior intelligence and civilization which make them shrink from the horrors which such wholesale destruction would inevitably entail—a humane consideration which never stood in the way of their British "friends." Let them take care that they do not strain the humane sentiments of the Irish Gaels too much.

Now, thanks to Fords' Library, a little light has been shed on the scene. We do not belittle our British brethren, we want them to take their hands off Ireland, and then, notwithstanding former persecutions, we shall live in friendship and amity with them.

We are very proud of this little journal and of the happily chosen title given to it, AN GAODHAL—

AN GAEL, the universal name of our race. Will it ever come to pass that it will be the universal daily organ of the race? Of that we have not the shadow of a doubt, and were there five hundred such Irishmen as Mr. M. A. Feeney, of Virginia City, it could be that to day. No one can imagine the extent of the service already rendered to the Irish element by the publication of AN GAEL, and that service will increase with its circulation. Hence, it is the duty of every Irishman to circulate it—not, if you will, to gratify the laudable pride which its editor would naturally feel at such increased circulation, but to advance the social status of himself and his posterity.

The GAEL has readers enough now to make it a weekly journal in less than six months if they will it so.

We have found from our experience in canvassing for the Parnell Fund that two men going together to canvass for such purpose will accomplish more than a dozen working separately. Let, then, the readers in the various cities and towns, during their leisure hours, go in twos and make a thorough canvass, and if some feel diffident in canvassing themselves, let them enlist the co-operation of even non-readers possessed of a fair "cheek." If this be done energetically, AN GAEL can be seen weekly on every news stand in the Union, increased in volume, and with the genuine stamp of the language before the admiring gaze of an exultant Irish-American populace.

NEWSPAPERS IN 1887.

Geo. P. Rowell & Co., of New York, issued on Monday May 2nd, the Nineteenth Annual edition of their standard publication, the "American Newspaper Directory."

The new volume contains an exhaustive list of all Class Publications so admirably arranged that any one of the three thousand papers represented there can be readily referred to and all important facts concerning it, together with its circulation, rating, easily obtained.

The Newspaper Directory will be used principally by Publishers, Advertisers and Advertising Agents, but the vast fund of information it contains makes it valuable to persons of almost every trade and profession. As a Gazetteer alone it is well worth the price charged, \$5.00, for it fully describes every town in which a newspaper is issued, and few people care to know about any place where one is not.

The number of papers published in the United States, Territories (including Alaska) and Canada is put at 15,420; an increase of 581 in one year.

The growth of newspapers in some of the Western States would be a matter of wonder, if it were not that this year is no exception to the rule. In Kansas the increase is 89, and in Nebraska 64; while the Keystone State shows a smaller increase of 35 and the Buckeye State of 30. Pennsylvania exhibits the largest increase in dailies, 17; Kansas in weeklies, 81; and New York in monthlies, 42. Seven States show a decrease; the most prominent instances being New Hampshire and Virginia, six each. The whole volume shows that great care has been taken to sustain its reputation as the most comprehensive work of the kind yet published, and to insure accuracy in every detail. Anything less than a complete compendium of American newspapers and periodicals would surprise those who are familiar with the former efforts of this firm, who are so well known as the oldest, largest and best known of all the American Advertising Agencies.

The readers of the GAEL will find the following course of lectures, by Mr. Peter C. Yorke, of St. Mary's Seminary, Baltimore, Md., interesting.

I. INTRODUCTORY.

To beginners there is hardly anything more discouraging than the preliminary pages of an Irish Grammar. If they know English they will not be much surprised at the mere spelling of the words and may have a kind of Dido's pity for such uncouthness, but when they are told that for the greatest part, Irish is pronounced as it is written, it would be no wonder if they grew skeptical as to the existence of varieties. Yet when the consonant miraculously disappears and the sweet sounds come tripping forth, they wonder and admire; and meditate on the seeming perversity that has hidden such jewels in such caskets.

Again they go a step further; they enter on the thorny road of Aspiration and Eclipses, and if they turn not straightway back, they think what in the world could have tempted a people to maul their words so. They are told the same things happened in French and English* but they reply that is now a matter of ancient history—why has not Irish done the thing at once, and got rid of it? Then steps forward Euphony, and like charity covereth a multitude of sins; but the discontented learners plod wearily on, thinking what a strange people these Irish were, to evolve such a language.

As long as Irish remains what it is, these difficulties will remain the same. There is no royal road to Gaelic, and the only way is, to go right on. Still there is in all men a tendency "beneath things to seek the law." We would know why these rules are so, and not otherwise. They may appear arbitrary, but in the language, there is little, if anything arbitrary. Language was not made in a study, and then imposed upon a people; it is the growth of time, and bears on it the marks of its growth. These strange looking words, therefore, must have a history—every useless looking consonant tells a tale. These initial changes are the results of some force, and like all force-phenomena, follows a law—what this history is, and what this law will engage our attention now. We shall strive to trace these words through their devious wanderings and search for the hidden clue. We shall see if after all these initial changes may not open up to us a sight as wonderful as that which greeted the eyes of the first diggers of Pompeii, or met the astonished gaze of the delvers in the sands of Nimveh.

Besides, however, the pleasure this investigation will bring us, I think it will not be without its use. We shall know as far as it may be known the reason for these seemingly arbitrary rules, and if such reasons make not the retaining of them less difficult, it may conduce to making the understanding of them more easy.

Before we commence our task it may be well to know precisely what the Irish language is and what is its relation to other languages. Passing over the ridiculous theories, that Adam spoke it in Paradise, that it is near akin to the Hebrew and American Indian or that every other spoken language is derived from it, I will state briefly what are the conclusions of modern philologists on this point. All language is generally divided into three classes, Inflectional, Agglutinative and Monosyllabic. I-

* O'Donovan, p. 41, apud, Bourke.

rish being an inflected language belongs, of course to the first. This class consists of two large groups, the Aryan and Semetic. Briefly stated the distinction between the two is this, that in Semetic the *Root*, that is, the original portion of the word in which the idea dwells, is composed of three letters and these always consonants, while the Aryan or Indo European the roots are monosyllabic, the vowel is an essential constituent, and the number of consonants is variable, thus, I is the Aryan root of Latin *ire*, to go; while H, L, K, is the root of the Hebrew, *Halak*, he went. Indo-European has given birth to many languages. What they are and how their relationship came to be known is best told in the words of Max Muller: "The world had known Latin and Greek for centuries, and it was felt, no doubt, that there was some kind of similarity between the two. But how was this similarity to be explained? Sometimes Latin was supposed to give the key to the formation of a Greek word, sometimes the Greek seemed to betray the secret of the origin of a Latin word. Afterwards when the ancient Teutonic languages, such as Gothic and Anglo-Saxon, and the ancient Celtic and Slavonic languages too, came to be studied, no one could help seeing a certain family likeness among them all. But how such a likeness between these languages came to be, remained a mystery, and gave rise to the most gratuitous theories, most of them, as you know devoid of all scientific foundation. As soon, however, as the Sanskrit stepped into the midst of these languages there came light and warmth and mutual recognition, they all ceased to be strangers, and each fell of its own accord into its right place. Sanskrit was the eldest sister of them all, and could tell of many things which the other members of the family had quite forgotten. Still the other languages too, had each their own tale to tell, and it is out of all their tales together that a chapter in the human mind has been put together, which in some respects, is more important to us than any of the other chapters, the Jewish, the Greek, the Latin or the Saxon.*

This sisterhood of languages comprises seven members:—Sanskrit in India, Iranic in Persia, Greek, Latin, Celtic, in Western Europe, Teutonic and Slavic. Nor have these been sterile for each of them has been the parent of many tongues, thus you all know that Latin produced French, Italian, Spanish, &c. Teutonic, German, the Scandinavian dialects, and through the Anglo-Saxon, English. Celtic broke up into two great divisions, one of which is represented by Welsh; the other by Irish, and from Irish has come the modern Irish-Gaelic, Scotch-Gaelic, and Manx together with the transition between Old Irish, and the modern tongue, called Middle Irish; therefore, to paraphrase the words of Muller in the lecture quoted above, Irish-Gaelic is an Aryan or Indo-European language it belongs to the Celtic branch, and this Celtic branch together with the Italic, Greek, Teutonic, Slavonia, Iranic and Indic branches, all spring from the same stock and form together the great Aryan or Indo-European family of speech.

Having seen now the position of Irish among the other languages, I will briefly state the changes it has undergone itself. There are three periods—Old Irish, Middle Irish, Modern Irish; The literature of the first period is represented by MSS., extending from the 8th to the 12th century. Middle Irish MSS. begin at the 12th century, and Mod-

* India, what can it teach us? Lec. I.

ern Irish appears to have been evolved about the 15th. To give an example of the changes undergone it will be sufficient to say that they are of a kind, with what the modern Romance languages underwent. Thus the neuter gender has disappeared, the accusative inflection has been lost, the conjugation of verbs has simplified, and so on. The changes have been more numerous in Scotch Gaelic, but still these two languages are substantially the same.

This much I have thought it well to say about the philology and history of Irish in order that you may understand the terms that may be used hereafter in these lectures. I have said it in as few words as the subject would permit, and hence they can give you but a faint idea of its vastness and of its beauty. When fifty years ago it became first known it was as Muller says, "like the opening of a new horizon of the world of thought," and I cannot close this lecture in more fitting terms than the words he addressed on this matter to his hearers at Cambridge—"The stories they (words) have told us are beginning to be old stories now. Many of you have heard them before. But do not let them cease to be marvels because they happen every day, and do not think there is nothing left for you to do. There are more marvels still to be discovered in language, than have ever been revealed to us; nay there is no word, however common, if only you know how to take it to pieces, like a cunningly contrived word of art, fitted together thousands of years ago by the most cunning of artists, the human mind, that will not make you listen and marvel more than any chapter of the "Arabian Nights."

LECTURE II. ECLIPSIS.

In my introductory remarks, I showed you the position of Irish among the languages of the earth: and I sketched the changes it has undergone during the past thousand years. We shall now in the light of this knowledge study a few of the hard points of modern Gaelic Etymology. Aspirations and Eclipses are, I remarked, two great obstacles to beginners. We shall see what light Ancient and Middle Irish and the Aryan languages throw on them. In this lecture I shall treat of Eclipses. There are three books, two of which at least I will suppose you to have. They are 1. The Preservation S's Primers, 2. Dr. Joyce's Irish Gram., or 3. Canon Bourke's. As far as I can, I will confine myself to the "Second Irish Book." Open, now, this Second Book at Part II. and you see there a very lucid statement as to what Eclipsis is, and then a table of eclipsed consonants, that is, the sounds which the various initials receive in certain circumstances. If we examine this table, which you will remark, is here in alphabetical order, we shall find that these initials do not change according to the same law. Four of them, namely, c, f, p, and t. are flattened into 3, b, v, and d, such a change is very natural and very common, and if you take notice of any of your German friends speaking English you will find them making it constantly. The formula, however, η-ο is not of this class, because here a flat letter becomes a nasal, the same is true of b eclipsed by η. Again the flat letter 3 does not disappear but with η forms a nasal sound distinct from both, and if we turn to Rule VIII. for eclipsis, we find, "that in every in-

stance where an initial consonant would be eclipsed words beginning with a vowel will take η before them." This rule, the case of η3 and the occurrence of η-ε (because before this letter η becomes η,) would seem to point to the fact that the change of ο into η, etc., is not an internal change like e. g., the change of b into v, but the result of some external accretion. Lastly, at the end of the table we have γ becoming τ. This small table of eclipsis, therefore, contains three classes of changes which I will tabulate as follows:—

I. Nasal Eclipsis, - -

η-β, e. g. Δη η-βάο.
η-ο, " " Δη η-οοηαγ.
η-3, " " Δ η-3αβαη.
η- vowel, e. g. Δ η-ευοαδ.

II. Flattening.

3-c, e. g. Δη 3-ceaητ.
b-f, " " Δ b-fηη.
b-p, " " Δη η-b-pάητε.
ο-t, " " Δ ο-tηη.

III. τ Eclipsis,

ο-τ, e. g. Δη ο-τλαο.

Starting then from this, we shall enquire, 1st as to the origin of the nasals. 2nd of the flat mutes. 3rd of τ.

§ 1. NASAL ECLIPSES.

I might remark in the beginning that this term "Nasal Eclipsis" was first given by Zeuss to this class of changes which we are now going to consider, and I make use of it here as the most fitting term to express such changes. First let us turn to Rule VI. of the Second Book (p. 96 American and 72 Dublin Edition.) It runs as follows:—The Cardinal Numbers, γεατ, seven: οετ, eight ηαοη, nine: and οετ, ten: cause eclipsis, etc., e. g. Σεατ η-βηαοηα, seven years, οετ η-οαοηηη, ten men, ηαοη η-3ηηεαηαηε, nine generations, ηαοη η-οηηο, nine sledges. Knowing, as we do know now, that the English through its parent Anglo-Saxon is kin, if Irish through the Celtic, knowing too, that the names of numbers would be likely the oldest words in any language, we might conclude that numerals in the Irish and the numerals in English would bear some kind of family likeness, and this conclusion is borne out by the facts, as the very first three numbers prove, e. g., αοη, one, οα, two, οη, three. The curious student will find in Canon Bourke's Grammar, p. 89, materials for farther comparison. Looking at this rule, then, with this fact in our minds, the suspicion would naturally arise, that

perhaps the η of ηΔΟΙ η-ΟΙΠΟ, had something to do with the N of nine, and that the η of ρεαϛ η-βηΔΘηΔ, and the η of ρεϛ η-ΔΔΟηηε, might be connected with the finals of seven and ten. This suspicion would gain an element of probability when we learn from philology that in the primitive Aryan these numbers had a nasal, and therefore in primitive Irish, which nasal is still retained in Latin, septem, novem, decem. German, sieben, neun, zehn, etc, etc. Hence we are not surprised to find that ρεϛ has come from decem as the French sept has come from the Latin Septem, and when we say ρεϛ η-ΟΙΠΟ we bring back the original η which was lost thousands of years ago: By itself, the stem of the word was unable to suggest the last syllable: but on the approach of the noun the η sounds forth its Harp-of-Tara like protest to show that still it lives.

Such might be our surmises, let us examine the other rules and see how far they are borne out. Turn back a page to Rule IV. "The prepositions Δ or ρ in: ρΔρ after and ρηΔ before. . . . causes eclipsis." For the first preposition there can be no difficulty, it is manifestly for ηη or Δη and therefore ρ η-Εηηηηη is for ηη Εηηηηη in Erin for the other two we have to consult the ancient language, and there we find both of them ending in η.* The Same search gives us, Δρη, βαρη or ρΔρη, Δη for Δρ, δυρ, Δ, and thus the first Rule p. 92, bears us out too, for the ancient βαρη εη becomes modern δυρ η-ευη. Three of the six rules of eclipses support our theory, and we go more confidently to attack B. II. "Eclipses takes place in the genitive plural of nouns when the article is expressed." Before questioning the ancient tongue to tell us the secrets of ηΔ η-βαΔ, ηΔ η-ζεΔη, etc. we will see if some other of the seven sisters cannot suggest us the key. Anyone who has only looked into a Latin or Greek grammar will have seen at once that the genitive plural of all the declensions ends in a nasal m Latin, n in Greek. Anyone who has heard the priest say at mass, per omnia sæcula sæculorum has an example of this for the last word is the genitive plural of the second last. Hence we would not be surprised to find in Irish the same termination to the genitive plural, and so we do. The modern ρεΔρ of men, is represented in O. Irish by ρεηΔη and as the article is declined too, we are not taken much aback When we find it as ηηηΔη.

(To be continued)

* Windisch, 399. (6), (McSweeney's Translation)

Capt. Fgan, of San Francisco, has sent \$5 towards buying Gaelic type.

Brooklyn April 13, 1887.

To the Editor of the GAEL,

Dear Sir—The N. Y. Sun, April 11th says: "The reports from Europe are that immigration to this country, which had fallen off greatly in 1885 and 1886, is very likely to rise during the present year, to very large proportions."

Even now, emigrants are arriving in thousands almost daily; but they come without their pastors, and in their struggle for a living in this country, I am not surprised to know that nearly half the children of the poor catholic emigrants lose the faith of their parents, on account of the want of a clergyman who could speak their various languages and attend to their spiritual welfare. You are already aware of the great inconvenience the French, Spanish, Italian, and Irish speaking people have to endure, when they wish to have their confessions heard in their own familiar language. Instead of building German, French, Italian, Polish, Bohemian and other churches for foreigners, why not have services in all Catholic churches where such services are needed, for the benefit of all foreigners, and where they can hear the Gospel preached to them in their own tongue?

The great John MacHale says:

"On Tiber's banks no tongue is strange,
Rome's faith and tongue embrace earth's range,"

Why is it that nearly all our churches and school are built for the English speaking portion of the people? With the exception of the great Dr. England, Bishop of Charleston, and Frederic Reze, Bishop of Detroit, and Andrew Byrne, Bishop of Little Rock, the Catholic hierarchy of the United States have made but little provision for the vast emigration to this country. Many Catholics will recollect the great benefits the visit of Mgr. De Forbine Janson, Bishop of Nancy, conferred on the French Catholics of this country. Father Reze aroused the attention of the hierarchy to the wants of the German immigrants in America; and Bishop England, besides speaking and lecturing to the French Catholics, in their own language, was a member of the Hibernian Society of Charleston, and used to converse with the members, occasionally, in the Irish language.

Great praise is due to Bishop Becker of Savannah who, though born in Germany, has learned the Irish language: also to Bishop Ireland who was mainly instrumental in establishing the "Mission of the Rosary," at the first landing in New York City, under the care of the benevolent and patriotic Father Riordan, who intends to build a church in his parish, whose spire will gladden the hearts of the emigrants coming up the bay.

It is not long since Father Bohier accidentally came across a Bohemian settlement comprising about fifty families, on Long Island and though they were all Catholics, they attended no church on account of their ignorance of the English language; but they were regularly visited by Bohemian Protestant ministers, who spoke to the children in the Bohemian language. These facts were made known to Bishop Loughlin, and Father Bobier, though unable to speak the Bohemian language, was authorized to collect funds for the building of a church on the settlement. But for the accident of Father Bohier's visit, it is plain that in a few years, but few of the two hundred children on the settlement would belong to the Catholic church.

There is a great leak in the church for the want

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

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