

Leaban-aiéiur mjoianjal
tabanta cum an
TEANZA Saedilze
a corhad a sur a paortužad
a sur cum
Fenn-mazla Cmid na h-Eineann.

721ad Kol. Uim. 6. 211 NODLOS 1889.

NUUJDEAICHT NA 211OS21,

Tá ré lauitte i roinn eile de'n Saod-
bal so d'cu3 an Saoi 211 j. Coirceola
coimrad breá3 uair, i nSaodailis, or
coimair cruir, níl3ad mór i m-baile Cu-
ma an lá ceana. le h'nn cuairt ó tea-
cair3id Cumann Náirjunta Saianais
do 'h baile rjg. Níl an coimrad fada
ac tá ré brfoimair. Seo é mar leana,

"Cuirneamjio ceud m3le fájlce roijn
na m3ad uairle a3ur na feara3d uair-
le a éairne anáil cu3airn ó Saiaia
le cúir33ad a éadairt 'r an doéar a
n3ne a náirjún d'ar d-éir 'r an am a
cuairt éair; le coimairle ar leara a
éadairt dún3n tré zealtanar, 'huair a
fneiréir3r a baile, na breu3a a r3ar
ar náimjo 'h ar d-ta3d i Saiaia, a
éur r3or a r3ó33 dún3e air b3e naé d-
éioera leir a mair3e do éreir3ne; a-
3ur le m33333ad dún3n so d-éir3dar3ad
r3ad 3ac coir3nain i3 a 3-cúir3e d'ar

3-ceair3airt cum ar 3ceairt fá3ail air
air, mar aon le cead d33e a éu3ad
dún3n fé3n 'ran rean-teaé, i d-fairce
an éolairte, i m-baile-áta-cliaé (3áirca
m3ra). So d-éir3 r3ad r3án a baile,
ar m-beair3e d-ge a3ur beair3e d'é i3
a d-foéar, [Áimén]. O tá an lá dail
éar d'ruir a3ur r3ir eile le ladairte h3
fór, h3 éu3rad n3or m3 ná iair3ad
oir3ad 3la33d ór áir a éadairt ó éir3-
de do fair3el 'r do 3la3rton a3ur d'a
h-deir3e3bal air fá3 na cruir3ne, 3la33d
eile do3n aon3aé3 fé3n r3a3la a3ur d'
ar 3-cáir33d uile i Saiaia, i m-bre-
cair, i3 Áibair, a3ur i3 Éir3n3, a3ur
3la33d na3 h-uairte d'ar h-deair3áir-
33d a3ur d'ar h-deir33333ad a tá
ta33d éáil de 'h m3ir m33n, a3ur a
éioera 3o luáir3áir3eac air air i3
am ar m-buairde a3ur ar 3-cair3éir3e."
[3áirca m3ra, a3ur buala3 bor].

Cuir a 3-coir3ne an 3a33ail tréir333d
r333n3, a3ur do éoir3ra mar aon.

SENTIMENTS of our SUBSCRIBERS.

Ala. F S M'Cosker, N Phelan, J O'R Barter
per Mr M'Cosker.

Cal. O H Bliss, B M Costello, J Egan, J D
Riordan, J W Buckley, C J Murphy, D Feely,
M Lynch, D Casey, E Hogan, P Buckley, J C
Kelleher, J Moran, D Cronin, W Hallessey, P
Lucey, J O'Connor, All per Mr Murphy, Contra
Costa, Rev B McFeely, T Flanagan.

Conn. Rev Father Fagan, per Major Maher,

Ill. Rev M Welby.

Ind. J W O'Hara.

Iowa, M Kelly, T M Power per Mr Power, J Hagerty, M Kilroy.

Idaho Ter. M Moriarty P Moriarty per P Moriarty.

Kas J O'Sullivan.

Mo. J McDonnell, J J Mullins, P Breen, D Sullivan, J Tobin, M Cooney, J Hennesey, P McEniry, P McEniry, Rt. Rev. J J Hogan.

Mass. C D Geran, R O'Flynn, C O'Brien.

Mich. D Tindall.

Minn. Rev J J Hand.

N, Y. D Leahy, P Mee, J Bourke per T D Norris, P Fleming, P F Lacy, M Fallon, P Carrick, J Kennedy, Rev T J Fitzgerald, J L Hartnett, per Rev Father Hennessey Jersey City.

N. J. J Deasy. Rev Father Hennessey, per Rev
T J Fitzgerald, Brooklyn.

Ohio, M Corcoran. P O'Donnell.

Pa. Brother P Cassidy, Rev Father Brehony, L McSorley, Philo-Celtic Society per O E Canney, H B Sweeney E Burns, T McGowan, J J Lyons per J J Lyons, Rev P H O'Donnell, T O'Shea, P J Crean, P Loftus per P Loftus, T McEniry, M Gleeson, Muses L McSorley, E O'Connor, and E O'Leary per T McEniry. Miss Mahoney, F R Mc Carthy, Bro. P Cassidy.

Texas, M Donough.

Canada E Lynch.

Ireland—Kildare, Rev M Hogan—Waterford, W Fitzgerald, per Rev T J Fitzgerald, Brooklyn
P Gough, per Bro. M Darcey, Pearl, Ill.

North Wales, Rev E D Cleaver.

Our friend John Kyne looks blooming after his tour through the Old Country where he was feted like a prince.

Counsellor John C. McGuire is happy since he contributed in no small degree to the election of his friend Mayor Chapin last month.

The Hon. Judge Rooney is an enthusiastic Protectionist. He has organized the Kings County Protective League, from which he expects large results when the time comes.

Irish-Americans, regardless of political affiliation will be pleased to learn that President Harrison has appointed the genial and patriotic Editor of the **TABLET**, Gen. Kerwin, to the important and lucrative position of Collector of Internal Revenue for the New York District.

We see by a late issue of the Dublin *Freeman's Journal* that at a recent meeting of the Council of the Society for the Preservation of the Irish Language, the secretary was instructed to communicate with the authorities of the Catholic University at Washington with a view to impress upon them the desirability of establishing a Celtic chair in that University.

ՏԵՂԵՂՈՅԻՐ ՁԻՐ ԼՁ 'ՈՒ ԵՐԵՇԵԱՅԻ-
ՈՒՅՏ, ԵՒ Ք. Յ. ՇԵՐՇԻՅ. ԼԵՏԵՐԱԾ.

Բարսիլադեան թեմայի, “Շա հ-ե Օյա ?
Շա դո՞ ղա՞ն ? Շա ար և Ե-ժադի
Ե ? Շա Ե-բար Բադեար ? Յո Եադե և
Ե-բար յարոդի ան ? 7 Շա հ-ե ար դեբեա՞ծ
Ար Երեմիա՞ծ ան Եօման և Ե-բլեյրյն,
7 ան յիդ և շարոր ամա՞ծ և Ե-բեյր. Ան
Եօլ Երեմիոլ ամայի Եօ՞ղ Եօման Եսր
է Երե Եեյ, Եեթե՞ծ Եե մար Երան.
Ար Եիդե Եօ՞ժ ար Բարե, ԲաԲար
յո յա՞Եար ան արե, յեթե՞ծ ան Եօմ-
ան և դեյն-դո՞ Կի Եեթ Յեյ Ե Ե Բա՞-
յի. Ան և յեթե՞ծ Բարան 7 Ե Եեթե՞ծ
ԵԵԵԴ Ե՞ ԵԵԵԴԵ Եսր ԲաԱման,
և ԵԵԵԴ ԵԵԵԴ ; Յան դո՞ Ե Բա՞յի և
ԵԵԵԴԵ՞ծ յո ԲաԵ ԵԵԵԴ արան ան.
Օ, դա՞ Բոյ յա՞ դա ԲԵԴ, “Ամարե՞ծ
ար ամարե՞ծ, յր ամարե՞ծ դո՞ ար
ԵԵ Ե՞ Օյա և ՅԵԴԵԴԴ.”

Օ, Ը ՕՅա, դա՛ւ սաճճարա՛ւ ԸՊ Ե-ԱՊԻԱՊԵ
 ԴՈ ԸՊ ԵԱՊԻՊԵ Ե՛ ՐԵՐ ? ԶԻ ԸՊԼԻՊՅ Ը ԲՂ
 ԸՊԻԱ ՄԵՐՈ Ը ԸԱԶՅՈՒ ԵԱՐԵ ! ԸՅԱ ՚Ր ԲԻՂՅ
 ԾՈ՛Պ ԸՊ ԸԴԱ ԼԵ ԵՐԱԾԷ ? Օ ԵՅԻԵԸԵԱՊԻԱ
 ԾԵՂԵՅԼԼԵ. ԾՅԱ Ը ԸԱՊԻ ԸՊԻ ԲԱՊ ԸՊ ԻԵԱՅՈ
 ՐԵՐ ԸՊԻ ՅԱԸ ԴՅՈՒ Ծ՛ԱՐ ԸՐԱԾԱՊՅ ՏԵ՛. ԻՂ
 ԵՂՅ ԼԻՊԻ ԸՊ ԻԵԱՅՈ ՐԵՐ ԸԵՐԱՅԻԾՈՒ, ԵՐԱԾ
 ՄԱՐ ԻԾՈԼԻԸԱՊԱՊՈ ԾՅԱ ՐԵՊԻ Ը ԻՊԱՐԾԱԾ.
 ԶԸ ԵԱՊԻՊԻՅ ՅԱՐ ԲՂ ԸՊ ԾԱԾԱՅԼԵ Ը ԲՅՈՒ
 ԸԱՐ ԵՐԱՅԼՈՅԵԱԸ ԸՊԻԱ Դ-ԸՊ ՐԻՊ ; ԲԵՂՈՒ
 ՐԱԾԱՅԼԵ ԸՊԻ ԴՈՐ ԻԱԾԱԼԵԱ. ԶՊԻԱ ՄՅՈ-
 ՄԵՊԻԵՈ ՍԱԾԱՐԱԸ ՐԵՐ, ԲԵՂՈՒ ՐԱԾԱՅԼԵ ՐՄՊՅ
 ԸԱԾ ՅՈ ԻԱՐԵԱ ԸՊԻ ԸՐԵԱԸԾ ԸՐԱՅՐՈ. ԾԱ
 ԸՊ Ե-ՐԱԾԱՅԼԵ ԾՈ-ԻՊԱՐԾԵԱ ; ՄԱՐ ԲԵՂԵ ՅԱԸ
 ՅՐԵՊԻԵ ԸՊԻ ՐԱՅԵԸԵԱԸԵ ԴԵԱՊԻ-ԼՈՅԵԱԸ Ը-
 ՄԵԱՐՅ ԵՂԵ ՄԱՐԾԵԱ. ԶՄԵԱՐՅ ՄԵՐՈ ՐԵՐ
 ՐԵԱՐԻԱՅՈՒ ԸՊ Ե-ԸՊԱՊ, ՄԱՐ ՅԵԱԼԼ ԸՊԻ ԸՊ
 Ե-ՐԱԾԱՅԼԵ, ԾՈ-ԻՊԱՐԾԵԱ, ԴԱ ՐԵՐՈ ՅԵԱԼԼ,
 ՅԼԵՅԵԱԼ, Ը ԼԱՐ ԵԱՊԻԱԸԵ ՐԻՐԻՊԻ 7 ՐՅՊՈՐ
 ԸՅԱՐ ՐԵԱԾՈՒ ԸՊ ԾՈՊԱՊ.

21 ԴՕՂԱՅՏ ԱՊ ԾՈՒՊԱՅՊ Ա ԾԵՅՏ ԾՕՇՏԱԾ
7 ՅԱՇ ՊՅԾ ԲՅՐՅՈՐՏԱ ԾԵ, ԵՐՈՇԲԱՅԾ ԶՊԵՇԱՆ
ԶԻՐԾԵԱՊՅԱԼ Ա ԲԵՅԾԵԱԾ ԱՊ ՅԱԼ ԵՐԱՊԻՐԱ,
ՅԼԱԾԾԱՇ ԱՊ ԱՊ ՅՇՅՊՊԵԱԾ ԾԱՏՈՒԾԱ ԱՊ
Ա ՊԻՐԵՅՇԵԱՊՊԱՊ. ՕՐԾՕՇԱՅԾ ԲԵ ԲԼԱՅ-
ՅԵ ԲԲՊՊ Ա ԾԵԱՇԷ; ԾԵԱՐԲԱՅԾ ՊԱՐ Ա Յ-
ՇԵՍԾԱ ԼԵ ՊԱՊՊԵՐ ՊԱ ԲԼԱՅԵՐ Ա ԾԵԱՇԷ
ՊՕ ՅՕ ԲԲԵՅԵԲՅԾ ԲՂԱԾ ԵՐԲՕՇ ԾԵՅՅՊՈՊԱՇ ԱՊ
ԾԱՊՊԵ

Լե Եթէ Տիր Լեռնաճիճիդ.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
A	a	aw	ᵐ	m	emm
b	b	bay	ᵐ	n	enn
c	c	kay	o	c	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			

Second Book, Continued

Exercise 4. ḡ

ḡ is not sounded. The vowel following ḡ is very forcibly pronounced. ḡ is never final, and never occurs in the middle of words except compounds.

Vocabulary—pronunciation.

ḡearr-ḡiá, a hare, gear-ee-eh.
ḡairt-ḡeol, beef, mairth-o-il
ḡuic-ḡeol, pork, muick-o-il
rean-ḡear, an old man, shan-ar
ḡreun-ḡear, a brave man, thrayun-ar.

á at, or with; caora, a sheep; ḡear, a man; ḡeol, flesh-meat; ḡairt, a beef ḡuc, a pig; rean, old.

1 ḡiá áḡur ḡearr-ḡiá, 2 rean ḡear áḡur ḡreun-ḡear. 3 caora tuid áḡur ḡearr-ḡiá ḡuá. 4 caora áḡur caoir-ḡeol, 5 ḡuc áḡur ḡuic-ḡeol. 6 ḡairt áḡur ḡairt-ḡeol. 7 ḡadair buíḡe áḡur ḡearr-ḡiá. 8 bḡ ḡearr-ḡiá áḡ aḡ rean-ḡear. 9 luc áḡur ḡearr-ḡiá, 10 ḡairt-ḡeol áḡur ḡuic-ḡeol.

1 A deer and a hare. 2 an old man and a brave man. 3 a black sheep and a red hare. 4 a sheep and mutton. 5 a pig and pork. 6 a beef and beef. 7 a yellow goat and a hare, 8 the old man had a hare. 9 a mouse and a hare. 10 beef and pork.

NOTE—It is nearly impossible to convey the proper pronunciation to the reader by means of any combination of the English sound of the letters, but if the student pay attention to the following directions he will be able to arrive at an approximate pronunciation. The d should be given the pro-

nunciation that the th has in 'tho', ch like gh in lough, when preceded immediately by a, o and u, and like the ch of the German word 'ich' when preceded or followed by the slender vowels, e and i; t should be sounded like the th in the word thought, and the gh like the sound they have in the word lough. These are the sounds given to them in the preceding pronouncing column.

ÉIRIḡ, tÁ DEORA 'ḡUS SḡIḡEáḡ
ḡN DO SÚL.

Fonḡ—Eḡlḡ ḡ RÚḡ.

ÉIRIḡ, tÁ DEORA 'ḡUR ḡIḡEáḡ ḡ TO FÚL
ḡAIR ḡN BÓḡA-UḡḡE CUMḡAR ḡ ḡEARḡ-
áḡ ḡA ḡ-DÚL, 77126

Lonḡarḡ tḡ ḡáḡre DEOR,
bḡóḡarḡ lÁR ḡAIR' ḡO LEOR,
TÁ DO ḡIRḡARḡA FÁOḡ TÚDAR ḡOR
ḡIḡ ÉIRIḡE ḡAC LÁ.

ÉIRIḡ, ḡ ḡORḡÓAR DO ÉIRIḡ-DEOR ḡO
DEO; [beo:

ÉIRIḡ, ḡ buAR DEḡEAR DO LÁḡ-ḡAIR
ḡO ḡAḡ ḡAC DÁḡ FÁOḡ RḡR,
ḡ ḡ-ARḡEáḡḡ le CUP ḡO LḡR,
'S áḡ TḡARḡ ḡAR TUAḡ ḡA ḡPEUR
BÓḡA ḡFOTḡÁḡ ḡAC TḡÁḡ.

Translation.

Erin! the Tear and the Smile in Thine Eyes
(Moore.)

Erin! the tear and the smile in thine
eyes [the skies.

Blend like the rainbow that hangs in
Shining through sorrow's stream,
Saddening thro' pleasure's gleam,
Thy suns, with doubtful beam,
Weep while they rise.

Erin! thy silent tear never shall cease,
Erin! thy languid smile ne'er shall in-
crease,

Till, like the rainbow's light,
Thy various tints unite,
And form in Heaven's sight
One arch of peace!

[How pertinent the above warning at this time when we have so-called Irishmen trying to hang each other for prog, and ready to cut the throat of any one who happens to ally himself in American politics to any party other than the regulation individual party, though the patriotic Archbishop Ireland advises Irishmen that it is to their interests to divide themselves in American politics—Ed. G.]

մայր քեւճայրէ անորո Յօ հ-ձրնէ՛ե ըձ
 ճիղա՛լ քլիշեճէ՛տա- Եօյնրիշեանդ ան ճեւո
 ճիղա՛լ դա Ժսանճա Զսւր դա հ-Զրնայ
 րշրիծեճա յ Դաճոյլշե յդ ար ճայրեճար
 Յօ Եւմաճ Եյշրե դա հ-Յրեանդ Ժօշրնայ
 Զսւր միօճճո՛ ան քրիօնլաօճ Տէարւր,
 Ձիճար Ե Ե՛յ Ե Ե-ԲԻճ Եաճա Զսւր Բն; դօ
 յդ ար Եսրեճար Ե մայրիշի յդ ան Լձ
 դսայր ԵյօճԲճ Բիշ դա Ե-Բրայր Եար Լար
 Եւճա Լե Լօյրիշ Լսայ՛ Զսւր ԼօյշքօրԵայ
 Երեւդ Եւմ ան Զալլ-քօճ Տօյրրե
 Զսւր Ե ԲԵճա մէրլեճ Ժ'ֆօշայր Ժ'դ
 Ժ Եր Լե րշրիօրճ Բյճնար յօյր Զօ
 րեալԵօճճ ան Եօրիւշ Ե Եօճ Ե Բիօշճէ
 Բէյդ 7 Ե Բիօրնճ 'դա Եյայշ Զօ Եօ. Ժօ
 րշրիծճճ ան Եար Երե՛ալ քլիշեճէ՛տա յ
 դ-Եւրնա ԶալլԵայ՛ յար Զ-Եայլեճճ Ժօ'դ
 Եւր Եւճ Դիճ Ե ԴիւրԵր դա հ-Յրեանդ
 Ե Ե-Եանշա Երդ, Եարճա Բէյդ.

Քօյլրիշեանդ րԵայր ան ան Դիճ Եւր Եւր
 ան Եարճէ րդ Երիշ յ Դեւշայճ դա հ-
 Յրեանդ Եւմ Երօր Ե Եւրնճ Զօ Երօ-
 ճճ Զսւր րօյ ան րեճճնայիշ դար Ե'բն Ե
 րաճար, յօյր Զսւր Եւշ Լեօ Ե Ե-Բսւլ
 Ժօ Եօրնճճ Եմաճ Զօ Բյալ, ԵօյլԵանճ
 Ժօ յ ԶԵճա դա Եօյրդ Զսւր Զսւր Եալայճ
 Լսւրիշ. Տօալ 'դա Եյայշ րդ, Եար Եր
 Եւայճ Ժօ Երեճ Ժօ'դ Զալլ Զսւր դա
 հ-Յրեանդճայճ, Եւճ Դայ՛ ան Եճայր ան
 քլիշեճէ րօ Եւմ Լօճնայ ան Եր-ձրնճ Ե
 ԵօյշԵայլ Լարճ յ հ-Երոլլաճայճ դա հ-Եօյ-
 րճ Ե-Եօճ Ե Ե՛յ Երիւր Եար Բայրշե, 7
 Եւմ ԵօճԵար Եօյնայ Ե'Բձայլ Ժ Եօյնճէ
 Եյշի Եօյրիւճ Ե Եճայր Ժօ դա ԶիճԵր-
 Ժիւշիճ Ե Ե՛յ Զ Բսւրեճ Լե ԲսւրիշԵար Ե
 հ-Եօյրի րա հ-Եայլ.

Ժօ Բսւրճ ան դսճ-քլիշեճէ Զալլ-
 Եճ րսւ ար Եւսւշ ան Ե-րեանքլիշեճէ
 ձրիդ ձլօրնար. Ձր Եօրճ դա հ-Եօյր
 Լայրիշ րեճճ Երօյրիշիւշ Եյշրե դա հ-Յր-
 եանդ Ե Եանճ յ Բիօճ Եւրնա. Զսւր Եօյ
 Եճձ-Եարճա րդ Զօ հ' Եօլ Լե Եւրդ Զսւր
 Ե Ե Բիօրնայ քլիշեճէ՛տա Ե Լիօնճ ան
 Լլօ Երօյրճ Ե րդիւր Ե ԶայրԵճԵար
 Ժօ րեօլճ Եւմ Եաճա Զսւր. Զմարշ
 Լայ Ե Ելարայճիճ օյրԵարճա Ժօ'դ Ե-Բ-
 Դսւլ րօ Եաշմսւշ Զօ հ-ձրնէ՛ե Զսւր
 Եճճ Օ'Ձիօրճ. Օ'Ձիօրճճ Զսւր Ժ'Եր,
 Զան Եաշմայճ Զսւր Զօյ Եօր ան Եօյնիւր
 Բիօր-ձրնճիւր, Տէարւր Ե. Եիհայ. Ձ-
 Դսւշեանդ Զճ Եւրդ Ե Լէշեար դա հ-Զ-
 րնայ Ե րշրիծ Օ'Ձիօրճ, Զսւր Զօ Երդ

Զրնայ Զսւր Երիւր, Զսւր Ե'Բէյր Լեյր Եօլ
 Ժօ Բիւրի Զօ ԵրԵ Զսւր Երիւր Եօյն Ե
 ԵւճԵայր. Լե Եւլ Երդ Զսւր յ հ-Բրնճ-
 Զսւր յօճանլա, Եճձ-Եւրճճ, Ժօ Եօյն
 Բէ ան Եւրնոյ Բաճա Լե'ր ԲյճԵսւշեար
 Երդ Լե ԵւրԵայճ Ելաճայ, Ժօ Դիլ Բէ
 Դիօրճէ Զսւր Զայրիշեճէ Զսւր հ-Եյր-
 եճ յ Լիւր Ե Բէյր. Զսւր Եւրիշ Ե'Ե
 Եր ան Ե-ԲայրԵաճէ րդ Ե՛յ Լե Եան Զսւր
 ԵայրԵ. Երէ Դեւճ Ե հ-Երիւր Զսւր Ե
 դեանայլաճէ ԵայրիշԵար Զօ Բար-Դայ՛
 դա Եանճա րօ Լեյր ան Երեւ յր ԵայրԵ Ե-
 Զսւր յր Լէշեանճ; Զսւր հ' Երեւ Ե Բճ
 Զսւր Եօրիւր Բյճ Եօյն Ժօ'դ Երեւ րօ,
 Ե Ե՛յ Բիւրդ րդ Դիօրճճ Զօ Լօր ԶրԵ
 Բէյդ Զսւր Բայլիշեճ յ Ե-Եայճ Լար Ե
 Զ-Երիւր, Եւմ Ե Բսւրիւր Զսւր Ե մեան-
 ար Ժօ Ելայճ Լե րսւլ Զօ ԲէյշԵօճԵ-
 Եր ԵւշԵօր Ելայ Եանճ.

Եար դա ԵայրԵճէճ Զսւր ար ԵրճԵա-
 ր Բար Ե՛յ Զիւ Ելե Բսւրիւր, Զրեանար
 Զ քլիշեճէ Օ'Ձիօրճ Երէ'ր Եանշլա՛
 Զօ Եւճ յրդիւր ան Բօսւլ Լեյր դա Ելա-
 րայճ Երեճ ԶաճԵաճճ, Զսւր Եւշ Եօլ
 Զսւր Դեյր Ժօ դա Եօյնիճ Եօճճ Զիճ Բ-
 րիլ Ե Զ-Եիւր Զսւր Ե Զ-Եար. Ժ'Ե Երիշ
 րդ Եճ Եւրիշ Եայրիւր Զ Ե'Ձիօրճ օր-
 արիւր Զսւր Երճ Բաճ Ե Լօնճայճ Եճ 'դ
 ար մարշ Լե մլրԵաճ Զօճ Զսւր Զայ-
 ր Եօլ.

Ժօ' ԵօյնարԵարճ Լեյր ան ԵօրճԵ
 Զարիւր Օ'Ձիօրճ. ԶրճԵսւշեանդ դա
 Եօյն Ե Բսւր մար Զեալ Զսւր Ե րշրիծ-
 Դիւրեճէ Եայճ Զսւր Ե ԵւրԵայճ Եճձ-
 Եարճ, Եօրնայլա. Զիւր Զսւր Դայր Բէ
 դա Եւրդ Եայրեճ, Դանճա, Բանճ
 Ե Զիւր Զօ Եւր-Ե-Եարիւր Ե Զ-Եւրիւր
 Եար ան Եւրճ Բեօ, Եր Ե'Բձ Բէ 'դա
 Եյայշ ԵրօյնԵար Բօլարճ Եօյն դաճ
 րճարճ Լեօ Զօ Եօ.

Ե Ե Եօյն Եայր Ե Եւր յ Զ-Եօյնար
 Զսւր ան քլիշեճէ Եօյն. Բայր հ-Ե
 Եարնայլ Բան Զսւր ԵօյնԵճ Բեճ Ե հ'
 Բայճ Զօյ Ե-Բիւր Լե Բձայլ Ե ԵրրԵճ
 Տարճ

դա Եօր-Երիւր Ե Զրեանարիւր դա
 Եօյն Զսւր Եյշի Եճ Բօշա Ժօ-Եօյրճէ
 յ Զ-Եօյնար Դեյր Զսւր ԵլայրԵան. Ժձ
 Երիշ րդ, Զսւր մար Ե Ե՛յ Բէ 'դա Եւրդ
 ԲսւրԵաճ. հ' Բայճ Եճայլ Զիւր Լե Եճ-
 դաճ Եճ ան Եօրն Ժօ Լանայիւր Զօ Եւր-
 ԲեճԵճ Ե՛յ ԼեայիշԵ Եմաճ Բիւրդ. Զիւր

րի իր ամլայծ ԾՈ լիջի րէ ԴԵՂ շլաօյթ-
եած ՅՈ Կ-ԱՅՆԾ ԱՅՐ ԲԵԱՐԱՅԾ Ե՛րբեայի Եւմ
ՅՈ ԽԱՅԲԱՅԾՐ ԼԵ ԲՈՅՈՅ ԵԱՐԵ ԵՅՈՅ ՄԱԼ-
ԼԱՅԺԵ Դ ՂԱՄԱՅԾԵ, ԴՅԱՐ ՅՈ ԲԱՅՈՅԵՈՇԱՅ-
ԾՐ ԲԱՅՈՅԲԵԱԾԵ ԾՈՅԾ ԲԵՅՈՅ ԴՅԱՐ Ծ'Ա Յ-
ԵԼԱՅՈՅ. ԾԱ ԲՅՈՅ ԴՅ ՅԱԾ ԴՈՅ ՅԱՐ Բ'ԲՈՅՈՅ-
ՄԱՐ ԱՅ ԲԵԱՅՐԱԾ Դ ԵՅԱԾԱՐ Ծ'Ա ՅԱՅՈՅ
ԴՅԱՐ ՅԱՐ ԵՅՐԵԱԾԱՐ ԾՅԱԾ Դ Ղ-ԴՅԱՅԾ
ԼԱԾ ԱՅ ԵՅԼՅ ԼԵ ԱՅ-ԵՅՈ ԵԱԼՄԱԾԵԱ ՂՈ
ՅԱՐ Բ'ԵՅՅՈՅ ԾՈՅԾ ՅԵԼԼԵԱԾ ԲԱՅ ԵՅԵՐԵԱԾ
ՂԱՅԱՐ ԼԵՅՐ-ԲՅՈՅՐԱԾ ԵԱԾ ԼԵ ԵՈՂԱԾԵ ԼԱՅՈՅ,
ԵՅԲԱՅՐ, ԴՅԱՐ ՄՅՈՇԱԾ. ԶԵԾ ԾԱ ԲՅՈՅԱՅԾ
ԱՅ ԵՅՐ-ՅՐԱԾ ԾՈ ՂԱՅՐՅԱԼ ԾՈՂԱՐ ԾԱՅԻՐ
ԵՅՈ ԲՅՐ, ԴՅԱՐ Բ'ԲԵՅԾՐ ԾՈ Ծ-ԵՅՈՇԱԾ
ԼՅՈՅ ԱՐ Յ-ԵՅՐ Ծ'ԲԱՅԱԼ ԱՅՈՅՐ ԱՅՐ ԵԱՅ
ԵՅՈՅ ՂԵԱՐԱՐԾԱ ՂԱՐ ԲՅԺԵ ԱՂԱԼԾ ԼԵ
ԾԱՂԲԱՅԾԱՐ.

ՈՂԼ ԲԵ ԴԵՂ ԵԱԼԼ ԵԱՅ Օ ԲԱՅԱՐ Ե-
ԵԼԱՅ ԵԱՐ, ՂՅՈՐ ԲՅՐՅՈՅ ԲԵ ՄՅՐԱՅ ԱԾ-
ԲԱՅ, ԴԵՂ ՅՈ ԵՅՈՅՈՅ ՄԱՅ ԱՅ ՄԵՈ Դ
ԲՅՐՅՈՅ ԵԱՐ ՂԱ ԲՅԵՅՈՅ ԴՅԱՐ ՂԱ ԵԱՅՈՅ-
ԲԱԾԱ. ԵՐ ԵԱԵԱՐ ԵՅՈՅՈՅՈՅԱՅ Դ ԲԱՅ-
ԱՅ ԼԵ "ՔՅՅՐՅԵ ՂԱ Յ-ԵՅՈ," ԴՅԱՐ ԾԱ
ՅԵԱՅՈՅ ԴՅ ՕՅ ԴՅԱՐ ԴՅՐԾԱ ԱՅՐ 'ԲԱՅՐԱՅ
ՏԵԱԾԱՅ," ԴՅԱՐ ԱՅՐ ԱՅ ԾԵԱԾԵՐ Դ ԵՐԱԾ-
ԵԱՐ ԱՅՐ ԱՅ Յ-ԵԱԼՅՈՅ ԵՅ 'ՂԱ ԲՅԺԵ ԵՅՐ ՂԱ
Կ-ԱՅԲԱՅՈՅ Ե Ծ-ԵԱՅՈՅԱ ՏԼԵՅԵ-ՂԱ-ՄԵԱՅ.

ԵՅ ՂՅՈՂԱԾ ԲԼԵԱԾ ԵԼԵ ԴՅԱՅՈՅ, ՄԱՐ
ԵԼԱՅԵԱԾ ԶՂԱՅՅԱՅ ԴՅԱՐ Դ ԼԵՅԺԵՐ, Դ ՂՅ-
ՈՅ ՕԲԱՐ ՂԱՅԺ ԵՅՄ ԵԱՐԱԾԵ Դ ԵՅՈՅՈՅ-
ԾՈ, ԴՅԱՐ ԾՈ ՂԵՅՐ ԲՅՈՅ. ԵՅՄ ԵՅՐ-ՅՐԱԾ Դ
ԵՅՈՅՈՅ, ՂՅ Կ-Ե ԴՂԱՅՈՅ Ե Ծ-ԵՅՈՅԾԻ ԱՐ
ՄԱՅՈՅՈՅ ԲԱ Ղ-ԵԱՅԼԵ, ԴԵՂ ՄԱՐ ԱՅ Յ-ԵՅՈ-
ՂԱ Ե Ծ-ԵՅՈՅԾԻ ՂԱ ՂՅ-ՈՇԱԼ Դ ԵՅՈՅՈՅ-
ԵԱՐ ՂՅ ՅԱԾ ԵՅՈՅ ԲԱՅ, 'Ղ ՂՅԵՅՈՅ. ԱՅՈՅ
ԲՅՈՅ ԵՐԵ ԱՐ Ե-ԲԼՅԵԱԾԱ-ՂԵ ԲՅՅԼԵՈՂԱՅՈՅ
ԲԱՅՐԾԺԵ ՂԱ ՂԾԱՅՈՅԵԱԾ ԲՈ ԵԱՅ ԴՅԱՐ
ՄՅՐ-ԵԼՅՈՅ ՂԱ ԲԵԱՅ-ԵՅՐԵ. ԲԵՅԲԱՅՈՅ ԱՂԱԼ
ԼԵ ԱԵԱՐ ԵԱՐ ԵՅՈՅԵԱՅ ՂԱ ԲԱՅՐՅԵ ՄՅՐԵ
ԱՅՐ ՕԼԵԱՅ ԲԵԱՐ-ՅԼԱՅ ՂԱ ՂԱՅՈՅ, ԴՅԱՐ
ԵԱՐԲԱՅՈՅ ՄԼԵ ՕՂՅՈՅ ԴՅԱՐ ՄՅՈՅ ԾՈՂ
Ե-ԲՅՈՅԾ ԱՐՈ ՕՐ ԲԱՐԱԾԱՐ.

ԲՅՐԵՅՐՈ ԾԵ Կ-ԵՅԵԲԵ.

Glossary.

բլյճեաճ, poetry,	filee-ucht.
լլեաճ, ingenuity,	intlucht.
մեալմա, mental,	ma-unma,
ԵՐՐՈՅՈՅ, to urge,	brusdhoo
ԵԱԲԱՐԾԵ, misfortune,	thub-ishthe
բլտմար, pleasant, etc.	sulthwar.
ՅԲԱԾԱՄ, a character,	gradhum.

օյոյթ, preceptors,	o.dhee.
ԵԱԼԱԾԱՅ, skill, learning,	el-i-un.
ԵՅՐԾԵ, of trade,	kerdheh.
ԵԱՅՅԱԼԱՅ, dat. pl. of tie,	kanguliv.
ԾՅՅԱԼԱՅ, injuries,	dhee.waliy,
ԵՅԼԵԱԾԱԾ, farewell,	kelaw rah.
ԲԱՅՅԱԾԱՐ, they came	rawngadur
ԵՅՈՅԵՅՈՅՈՅ, assembly,	kohinul.
ԾԱՅՈՅ, poems,	doo.untha.
ՄՅՈՅ, praising,	mulha.
ԵՐՈՅԱԾԱ, bravery.	krouchta.
ԵՅՈՅԼԱՅ, duel, combat,	ko-lahn.
ԵՅՈՅՐՅՈՅՅ, to prepare,	thungsny.
ԵՅՈՅ-ՂԱՐԵԱՅԱԾ, coeval,	kowarnach
ԲՅՅԵ, nearer,	whigsheh.
ԵՅՈՅՐՅԵԱՅՈՅ, comprehends,	koivshi-un
ԵԱՅՈՅԱԾԱՐ, they cried,	cheenidhur
ԵՅՈՅԱԾ, devout; breach,	kumach.
ԾՅՅՐԱՅ, danger,	dhorooin.
ՄԱՅՈՅՅՈՅ, confidence,	mo-neen.
ԼԵԱՐ, sea, ocean,	lhear
ՄԵՅՐԼԵԱԾ, thief, rogue,	mayrluch.
ԲՅՅԱՐԵ, announcement,	foeguirth.
ԲՅՐՅՈՅԱԾ, plunder, ruin,	sgris-ah
ԲԼԱԾՄԱՐ, ravenous,	fee.uchwar.
ԵՅՐԱՅԺԵ, an exile,	dheo-ree.
ԲԵԱԾՐԱՅՅ, wanderer,	shaughrawnee
ԵՅԼԵԱՅՈՅԱԾ, willingly,	thelthunach.
ԵՅՈՅՈՅ, the Boyne,	buineh.
ԵԱԾԱՐ, assistance,	cowir.
ԼՅԵՐԱՅ, a lamp,	luchrawn.
ԵՐՈՅԼԱԾԱԾ, brasts,	brulachiv.
ԾՅՅՐԵ, banishad,	dheebirte.
ԵՅՅՐՅՈՅ, strange, stranger,	kuigreech.
ԲԱՅԵԱԾ, waiting,	fuirach.
ԾՅՅՐՅՈՅ, covenant contract,	dhohin.
ԵԱՅԱԾ, singing,	kanah.
ՕԼԾՈ, ancient, <i>սկիւն</i>	ohlloid
ՕՅՐԵԱՐԵԱ, illustrious,	uiryorkeh.
ԱՅՅՅԵ, certain, special,	aw-ir-ihch.
ՄՅՅԱՅԼԱ, respectableness,	mo-owlah.
ՅԱՅՐՅԵԱԾ, prowess,	goishkeecht
ՄՅՐԵԱԾԱԾ, pompous,	mor-awlach
ԲԱՅԼՅԵԱԾ, neglectful,	fawileech.

We would direct the reader's attention to the frequent use of the preposition *cum* by Mr. Henebry and we do so to show that that unfortunate particle is not the immutable tyrant which certain parties, for certain purposes, would brand it. The word *cum* is a simple, as well as a compound, preposition (the same as the word *that* is used as a conjunction and demonstrative pronoun in the same breath in the above sentence) and used as such by the natural speakers and writers of the language from time immemorial. The Four Masters used it as such, Archbishop McHale, Canon Bourke, O'

Donovan, and O'Curry have used it in the same identical manner. John Fleming and all the natural writers and speakers of the language to-day use it, and yet the parties to whom we refer in the course of a scandalous article on the Editor of the Gaelic Journal in the Irish-American and Chicago Citizen say that no respectable man is on his side. But where is the respectable authority that is not on his side? If The Four Masters, O'Donovan, O'Curry, Archbishop McHale, Canon Bourke etc. be not respectable, we ask, Who are?

The parties to whom we refer would have students learn that

chum fear to bualað

means, To strike MEN, and that

chum fji to bualað

means, To strike a MAN, thus changing the singular to the plural, etc. and, strangest of all, there are some so-called Irishmen (ignorant, of course, though a little more, perhaps, some of them) who advise that it would be better to employ *chum* before the genitive case only so as to please the party and thus put a stop to his blackguardism. No, no. He had the same grounds for attacking the leaders of the Irish language cause that the WOLF had for attacking the LAMB—Just the same.

His primary object was, as he boasted, to kill THE GAEL, but when he saw that the authors above named supported THE GAEL's construction he attacked them in the vain effort to attain his end—the disorganization of the Gaelic movement. But THE GAEL will live when he is in his grave.

Much has been said in relation to classical scholarship and its bearing on the Irish language. It has nothing to do with the Irish language because Irish is a living language and already formulated

Does the ordinary reader comprehend what is meant by, A classical scholar? It means simply a person who writes languages according to rule but yet may have no knowledge of their idiomatic construction. For instance, a person knowing English classically only would write, "I not will go," whereas the natural speaker would say, "I will not go," yet the former is as classically correct as the latter, though idiomatically incorrect.

We regret to see a considerable number of our young students follow the ludicrous example of the party referred to in turning the passive into the perfect participle, etc. whenever they chance to place *chum* before it. In such cases the student should see if any other simple preposition, such as *go, do, le, etc.* could be employed instead of *chum*, and if it could, *chum* in such instance is a simple preposition and cannot govern the genitive case.

We would remind those students that the Irish is a living language, as much so as the German or the French, and that it is governed by grammatical rules and living usages and that it cannot be changed to suit the caprice, or otherwise, of quibblers.

SLIAB NAI M-BAN.

(Le Rirteapto de h Enebre.)

Ir ionda fear leiseanta a'r ciodaie maonca

Todað in Éirenn ahoir le real,
Le coidaieð caola buaie lúe a hseu
oib,

No i hoieirjún daora, zo deiein, fá
slar;

Bidead zard ari taob oib na b-fáð-
faiðe rmeio oiea

Chum a zeuir a ple dób ari eai leai
Ziur eadapfað raon iad o eiaiaieð
zai buidear

I h-ai a e-raoiaie ari Sliað-na-mban

'Se an Ror a breoið me a'r claoie no-
ioir me

Al' a hact fear oð b claoie, lað,
Bj na pairoie oð 'na rmuil zo dóbte,
Al' an meo a o'fan beo oib i lúe
claoi no rdaie;

Zeallai dób rúo zhoim feolmar (?)

Zo m-beioime 'na z-coiaie dób le
pice no flead,

Al' zo z-cuieime na yeomen að muih
'na m-bioiað,

Sie cuiear coir oib ari Sliað-na-
m-ban.

Zonta leie ari an dreai le céie

Kar o'fan le feiue a'r le h-oiee
raie,

Zo m-beidead oieie Oeie a'r iai-
eai Éneai

Al' iad zo leie le faoia að teact;
Beidead ari z-camieie deiea le fop-
raieð treua,

Beidead coieia Oe aiaie a'r an
e-raoiaie ari fao,

Ziai a m-beidead ziur oioi aoi meie-
leac de muiieie Kéie riei

Do buaieiað an sway liei ari Sliað
na-m-ban.

Ir oir liom feieac buile an lae riei,

Ooi ari zaoia boe a'r na ceutia
eieac,

Al' ta na meieie a deiead game oiei
Oa rað na aoi ruo leo "pice" no
flead,

Kfor eaiie ari major o e-eir an lae
eieiaie,

Kf raiaie feieac i z-coie no z-
eieie,

Ziee mai a feioieie aoiie le bo

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.

Eighth 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, \$1 in arrear; Five Cents a single copy.

Terms of Advertising—10 cents a line, Agate.

VOL 7, No. 6. DECEMBER. • 1889.

A PLEASING RETROSPECT.

When eighteen years ago, in the columns of the Irish World, we commenced the agitation for the formation of societies and classes for cultivating and preserving the Irish language, we did not imply or expect that old men at home or abroad should commence its study, but that by aiding to perpetuate the agitation through the formation of such societies and classes, our kindred at home [where the soil is prepared for the seed], would open their eyes to the importance of the matter and act upon it.

Our people at home were slow in taking cognizance of what we were doing here, probably because the shoe did not pinch them, or that centuries of slavery rendered their cuticulae impervious to its actions. However, the work which was being done this side the Atlantic, as was expected, aroused a few of our countrymen at home to action, and resulted in the organization of the Dublin S. P. I. L., and, later on, the Gaelic Union. This caused the Irish American Gaels to redouble their energies, and, as a result, founded THE GAEL, the first journal ever published having the Irish language for its ground-work.

That the promoters of the Gaelic movement in this country were correct in their ideas that by continuing the agitation here the folks at home would be forced to take action, the reports copied from the Tuam News on another page afford sufficient evidence, gratifying evidence. It is gratifying to us because it demonstrates that our exertions have borne fruit notwithstanding all the difficulties with which we had to contend; and it should be gratifying to every self-respecting Irishman.

As remarked above, it is not necessary that the aged Irishmen should commence the study of the language to promote its cultivation. This object they can attain by a united and generous support of Gaelic literature. When THE GAEL, with limited means, has accomplished so much, what would be the result were it in the hands of every Irishman? The result would be that the agitation would become so wide-spread that the head of no school or college patronized by Irishmen could afford to ignore its teaching. Hence, if every Irishman acted as if the success of the movement depended on himself alone [as he should] in twenty years every Irishman and woman able to read and write English would be able to read and write Irish also, and thus regain their pristine status among the nations. We hope the other branches of the National League, from Donegal to Kerry, will follow the example of Tuam, and we have no doubt but they will if the matter be properly agitated. No one can form an idea of what the Irish have lost by their neglect to cultivate their language. Had they retained a cultivated knowledge of their ancient language they would have been the most important and the most respected element in this country.

Now is the time for Gaels to redouble their exertions, and follow up the victory which they have achieved.

St. Paul, Minn., Sept. 30, 1889.

M. J. Logan, Esq., Editor AN GAODHAL,

Dear Sir.

In the last issue of your most estimable paper you speak of the necessity for a good Irish-English and English-Irish Dictionary at a moderate price. I propose to see what I can do to assist you in the production of one. If my own business affairs prosper, I will gladly furnish, individually, the funds needed for the compilation and publication of the same. And if from any circumstances beyond my control, I should be unable to do this, I shall endeavor to raise at least a portion of the means required. To save time and expense I would suggest the following plan; First select some standard pocket English dictionary. Divide it into twenty or more parts, send a copy of the dictionary selected to each one of twenty or more of your friends and subscribers who are good Gaelic scholars, with the request that each copy into manuscript all the words contained in the subdivision already made and then write opposite each word the word of a corresponding meaning in Gaelic. Having completed this, let each one again copy off all the Gaelic words thus obtained, arranging them alphabetically, and then opposite each Gaelic word, write the corresponding word in English, together with the sound of each Gaelic word expressed in the proper letters of the English alphabet. Thus with only a small amount of labor for each individual you have the manuscript of a good English Gaelic and Gaelic English pronouncing dictionary. All that would then remain to be done would be to have the work revised by you, assisted perhaps by some others whose ideas of pronunciation and exact shades of meaning of words accorded with your own, and the work would be ready for setting up and printing. The time and labor required by each one of the compilers would of course depend upon the number engaged in the work, and I trust that quite a number would be found among your friends, who would be willing to give the necessary time to it, gratis, to help on the cause, with the honor of having their names published with the book as the authors of the first dictionary of the kind.

Will you kindly let me know what you think of my plan, and at the same time send me a conservative estimate of the cost of revising, printing and binding in neat cloth covers, an edition of one thousand copies of such a dictionary, supposing the compilation were done as I suggest, also the cost of additional editions of one thousand copies after the first lot.

In my own study of Gaelic, to which I perseveringly give on an average of not less than one hour a day, I find the want of a good dictionary my greatest obstacle.

I sincerely hope AN GAODHAL will become a

weekly, and that at least one full page in each copy will be devoted to lessons in pronunciation, and that a copy of the alphabet both in printing and script will appear in each number, giving the sounds of the letters, for it must be remembered that each new subscriber may be a beginner, and therefore the work can only be progressive as to the character of the matter and not as to the successive numbers. I would gladly increase my subscription five or even ten-fold for a weekly, and do not neglect to remind me when my yearly subscription becomes due.

This letter is already long, but I must say one word about the language itself.

The use of the language of a conquering people by a conquered nation, marks that nation with the brand of slavery. If the Irish race have no higher ambition than to kiss the heel that stamps them under foot, and to become the cringing apes of a nation whose institutions are founded and fostered by men who hate and despise every thing Irish, then the sooner the National League is abolished the better, for it at once becomes a misnomer, and an egregious farce. A people without a language can never be a nation distinct from those of similar language. It is the similarity of the language which causes us in the United States, so readily to imbibe the faults, prejudices and failings of the British race, which, otherwise would be impossible. The nationality of the people of Ireland is inseparably bound up in her language, her religion and the ancient traditions of her race, nor do I think that any amount of familiarity with the vulgarity and impurity of Shakespeare, which more than counterbalances much that is good in his writings, or the substitution of Milton or Wordsworth for the old bards of Ireland would compensate the race for a title of what they would lose in forsaking their grand old language, in which St. Patrick taught, and in which Hugh O'Neil and Dan O'Connell taught. Let the great work of saving Irishmen from themselves, go on, and the day will yet come, when Gaelic will be the official and usual language on the Old Sod, which is the earnest daily prayer of your sincere friend.

RALSTON J. MARKOE.

The foregoing letter from Counsell. or Markoe has the right ring in it. We have not as yet ascertained the probable cost of such work but will in a few weeks. In the meantime, we hope to hear from others in the same strain. Let the readers of 211 52100211 bring the matter before our millionaire Irish men so that the burthen will not fall altogether on patriotic individuals. All

that is wanting to make the movement to rehabilitate the language of Erin a success is, united action.

SILVER JUBILEE OF DR. NULTY, BISHOP OF MEATH.

We are indebted to the Rev. Father O'Growney for the following Gaelic address from the Workingmen's Club of Mullingar, to Bishop Nulty, on his silver jubilee.

ՕԼԵԱՅՔԱ

Օ Ծոյողի և Տաօթիւնի, Ան Ձիւլ յողի-Յէմր, Եղ Միջարիս Բօր-Օրիմիո ղեւ,

ԵՕՊՅԻՏ, ԵԱՏՅՕՅ ղա Ձիւլ,

Ար Յ-ԵԱԵԹ և Jubile-ՁիւնեւԵԹ ԵՕ, 23 ԵՕԵԻՊ, 1889.

Ա Եիջարիս Եարիւն,

Եր մօր Ան Ե-ԵԵԱՐ Լիղ Յօ Լէր, Եր Ե-ԵԱՐԵ ԵՅԱՐ Եր Եր Ար ԵԹ, Յօ Ե-ԵԱՐԻՅ Ան ԵԼԵԹԱՐ ԵԵ Եօ Jubile-Ձիւն-ԵԵԵԹ; ԵԵ Եր ղի Ե Եր ԵԵԱԵ Լիղ, ԼԵԵ ղա Ե Օրի, Յօ մօր-իմր.

Օր ղի ԵԵԱՐԻ-Ե ԵԵԱՐԵ ԵԵ յ-ՏԱՕՅՐԻԵ ԵԵԵ ղա, ԵԵ, Ար ԵԵԹ Եօ ԵԵԵԱՐ, Եօ ԵԵԱՐ ԵԱ Յօ ԵԱ Ե՛Ե Յօ ԼԵՐԵ Ան ԵԵԱՐ 7 Ան ԵՕր Եր ԵԱԵ ԵՕ.

ՏԱ Արիւր և ԵԱԵԵԹ, ղի ԵԱ ԵՕ-ԵԱՐԻ Ե ԵԵԱԵ 7 ԵԵԱԵԱ և Եր Օր-Արի; 7 ղիմ-իմր ԼԵԱ, Ար Ար ԵԵ, Եօ ԵԵԵԵԵԵ ԵԵր ղօ ԵԵԱՐ և ԵԵԱՐԵ մար ԵՕՅԱՐ ԵԱ Ե-ԵԱՐ.

ԼԵ մօր-ԵԱԵԱ, մար Ան Յ-ԵԵԱ, ԵԼիղիմիո ղԵ Ե-ԵԱ ԵԱ ԵԵԵ ԵՕ Ե-ԵԱ ԵԱ Ար ԵԵ Եօ ԵԵԱՐԵ և Եր Ե-ԵԵ Ար Ան ԱԵ-ԵԵԱ ԵԵԱՐԻ ԵԵ ԼԵԵ ղա ՁԵԱՐԵ և ՅԱ ԼԵԵ ղա Ե-Օրի, և ԵԵԱՐԵ Եօ ՅԵ ԵԱՐԵ և Եր ԵԵր. ԵԱ միւղի ԱԵԱՐ Յօ ղ-ԵԵԱԵԱԵ Եօ ԵԵԱԵԱ ԵԱՐԵԱՐԵԱ ԵԱ ղիմ ԵԵ յԱՐ ԵԵ և ԵԵԵԵԵ ԵԱ և ԵԵԱԵԹ.

ԱԵԱ ԱՕՐ. 1 ՏԵԱԵԱՐԵ և Ե-ԵԱ-ԵԱ, ՅԱԵԱ, Յօ մ-ԵԱ ԵԵԵ և ԵԱԵԱ ԵԱ Օր Ար Յ-ԵԱՐ ԵԱ ԼԵ ԵԵԱԵԹ 1 մ-ԵԱԵ և ԼԵԱ, ԱԵԱ ԼԵ ԵԵԱՐԵ մար Եր Ար և ԵԱԵԵԹ, Եօ ԵՕրԵ ԵԵԱ.

Ար Եր ղա ԵԵԱԵԵԵԹ.

ԵԱԵԱՐ Ե՛ՏԵԱՐԻ, ԱԵԵԱՐԻ.
ԵԵԱ Ե՛ԵԱՐԵ, ՏԵԱՐԵ-ԵԵԱՐԻ
Séamur ԱԵԱ ԵԵԵ.
ԱԵԵԱ Ե՛ԱԵԱԵԱՐԵԱՅ, ԵԱԵԱԵ.

Ան Ձիւլիողի-Յէմր, 23 Ե ԼԵ ԵԵԵ-իմ '89
Glossary.

ԵԱՐԵ, diocese,	fair-che.
ԵԵԱ, gladness.	aw-hass.
ԵԵԱՐԵ, laborer.	say-ree-eh.
ԵԵԱԵ, improvement,	bish-augh.
ԵԵԱ, good, well,	fevus.
ԵԵԱ, defend,	kusin.
ԵԵԱԵԱԵ, entangled,	achronach.
ԵԱՐԵԱՐԵ, warrantable,	borintholah.
ԵԵԵԵԱԵ, disentangle,	raytaugh.
ԵԵԱԵԹ to arrange,	sock-roo.

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

Lecture III.

Delivered March 20, 1855.

(Continued)

The short notices we have given of the writings of Flann and Gilla Caemhain are quite sufficient to show that they were familiar with a large and extensive range of general history; and their chronological computations, parallels and synchronisms, prove that they must have industriously examined every possible available source of the chief great nations of antiquity. Such learning was most remarkable at so early a period (A. D. 1050) in Ireland, and even were it confined to churchmen, it must be admitted to be evidence of very considerable cultivation. But in the instance of Flann of the Monastery we have proof that his learning and cultivation were not confined to the Irish ecclesiastics; for though we always find the name of Flann associated with the Monastery of St. Buithe, it is well known that he was not in orders. He is never mentioned as an ecclesiastic; and we know that he was married and left issue, as I have shown in the genealogical table published in the Celtic Society's edition of the Battle of Marh Lena. In fact, his employment was that simply of a lay teacher in a great school; and filled the office of Fer Leghinn, or chief professor in the great College of St. Buithe (a college as well lay as ecclesiastical), the ruins of which may still perhaps be seen at Monasterboice, in the modern county of Louth.

Flann's death is noticed by Tighernach, under the year 1056, thus—"Flann, of the monastery, a Gadelian (i.e., Gaelic or Irish) author in history, in genealogy, in poetry, and in eloquence, on the 7th of the kalends of December, the 16th day of the moon, happily finished his life in Christ." The

O'Clerys, in the Book of Invasions (p. 52), speak of him in the following terms—"Flaun, a Saoi of the wisdom, chronicles and poetry of the Gaels, made this poem on the Christian kings of Erin, from Laeghaire to Maelsaechlainn Mor, beginning, 'The Kings of faithful Temer afterwards,' " etc.

It is to be observed that Flaun was the predecessor of Tighernach; and without in the least degree derogating from the well-earned reputation of that distinguished annalist, enough of the works of Flaun remain to show that he was a scholar of fully equal learning, and a historic investigator of the greatest merit.

Let us now return to Tighernach, whose name stands among the first of Irish annalists; and, as we shall see in investigating the portions of his works which remain to us, this position has been not unjustly assigned him. If we take into account the early period at which he wrote, the variety and extent of his knowledge, the accuracy of his details, and the scholarly criticism and excellent judgment he displays, we must agree with the opinion expressed by the Rev. Charles O'Connor, that not one of the countries of northern Europe can exhibit a historian of equal antiquity, learning, and judgment with Tighernach. "No chronicler," says the author, "more ancient than Tighernech can be produced by the modern nations. Nestor, the father of Russian history, died in 1113. Snorro, the father of Icelandic history, did not appear until a century after Nestor. Kadlubek, the first historian of Poland, died in 1223. Stierman could not discover a scrap of writing in all Sweden older than 1159.

In this statement, I may however observe, the learned author makes no mention of Bede, Gildas, or Nennius. With the great ecclesiastical historians of the Saxons, the Irish annalist does not come into comparison, as he did not treat exclusively of Church history, but with the historians of the Britons, Tighernach may be most favorably compared.

As to Tighernach's personal history, but little, unfortunately, is known. Little more can be said of him than that he was of the Siol Muireadhaigh, or Murray-race of Connacht, of which the O'Conors were the chief sept: his own name was Tighernach O'Braoin. He appears to have risen to high consideration and ecclesiastical rank, for we find that he was Abbot of the Monasteries of Clonmacnois and Roscommon, being styled the Comharba or "Successor" of St. Ciaran and St. Coman. The obituary notice in the *Chronicon Scotorum* runs thus—"A.D. 1088, Tighernach Ua Braoin, of the Siol Muireadhaigh (the race of the O'Conors of Connacht), Comarba of Ciaran of Cluain-mic-nois and of Coman, died." The Annals of Innisfallen describe him as a Saoi, or Doctor in "Wisdom," Learning, and Oratory; and they record his death at the year 1088, stating that he was buried at Clonmacnois. These statements are confirmed by the Annals of Ulster.

In speaking of Tighernach, I cannot pass without some notice of the monastery over which he presided, an institution of great antiquity. It was one of those remarkable establishments, ecclesiastical and educational, which seem to have existed in great numbers, and to have attained a high degree of excellence in learning in ancient Erin. Clonmacnois would appear to have been amply endowed, and to have enjoyed a large share of royal patronage, several of the Kings and nobles of

Meath and Connacht have chosen it as their place of sepulture. And we find it mentioned, that in many of the great establishments such as this, a very extensive staff of professors was maintained, representing all branches of learning. We have already seen, in the case of Flaun of the Monastery, that it was by no means necessary that those professors should always be ecclesiastics.

St. Ciaran was the founder of Clonmacnois. He was of Ulster extraction, but his father (who was a carpenter) emigrated from Connacht, and settled in Magh Ai (a plain, of which the present county Roscommon forms the chief part), and here it was that young Ciaran was born, in the year 516. He studied at the great College of Clonard, in Westmeath, under the celebrated St. Finnen, and after finishing his education there, he went into the island of Arann, on the coast of Clare, to perfect himself in religious discipline under the austere rule of St. Enna. He returned again to Westmeath where he received from a friendly chief a piece of ground upon which to erect a church. The situation of this church was low, and hence the church and locality obtained the name of Iseal, or Ciaran's low place.

St. Ciaran, after some time, left one of his disciples to rule in this church, and, apparently for the purpose of greater solicitude, retired into the island called Innis Ainghin, in the Shaaon, now included in the barony of Kilkenny West, in the modern county of Westmeath. Here he founded another church, the ruins (or site) of which bear his name to this day. But the fame of his wisdom, learning and sagacity, soon brought round him such a number of disciples and followers, that the limits of the island were insufficient for them, and and he therefore resolved once more to return to the main land of Westmeath. This was in the year 538, the last year of the reign of Tuathal Maelgarbh, monarch of Erin.

This Tuathal (pron. Too-hal) was the third in descent from the celebrated monarch Niall, known in history as Niall of the Nine Hostages, and at the time that he came to the throne there was another young prince of the same race and of equal claims to the succession of Tara, namely, Diarmaid the son of Fergus Cerrbheoil.

The new king, Tuathal, feeling uneasy at the presence of a rival prince, banished Diarmaid from Tara, and ordered him to depart out of the territory of Meath. Diarmaid, attended by a few followers, took himself in boats to the broad expansion of the Upper Shannon, living on the bounty of his friends at both sides of the river, and in this manner did he spend the nine years that his opponent reigned. It was about this time that St. Ciaran returned with his large establishment from Inis Ainghin to the mainland, and Diarmaid happening to be on the river in the neighbourhood of the place where they landed, went on shore and followed them to Iruim Tibrait (Hill of the well) now called Cluain-mic-nois or Clonmacnois, where he stopped. As he approached them, he found St. Ciaran planting the first pole of a church. "What work is about being done here?" said Diarmaid. "The erecting of a small church," said St. Ciaran. "Well may that indeed be its name," said Diarmaid, "Eglais Beg, or the Little Church". "Plant the pole with me," said St. Ciaran, "and let my hand be above your hand on it, and your hand and your sovereign sway shall be over the men of Erin before long." How can this be," said Diarmaid, "since Tuathal is monarch of Erin, and

I am exiled by him?" "God is powerful for that," said Ciaran. They then set up the pole, and Diarmaid made an offering of the place to God and St. Ciaran.

Diarmaid had a foster-brother in his train. This man's name was Maelmora. When he heard the prophetic words of the saint, he formed a resolution to verify them. With this purpose he set out, on horseback, to a place called Grellach Eiltili (in the north part of the modern county of Westmeath,) where he had learned that the monarch Tuathal then was, and having by stratagem gained access to his presence, he struck him in the breast with his spear and killed him. It is needless to say that Maelmora was himself killed on the spot. However, no sooner was Tuathal dead than Diarmaid's friends sought him out and brought him to Tara, and the very next day he was proclaimed monarch of Erin.

Diarmaid continued to be a bountiful benefactor to Clonmacnois, and under his munificent patronage the Egla's beg, or Little Church, soon became the centre around which were grouped no less than seven churches, two Cloitechs, or Round Towers, and a large and important town, the lone ruins of which now form so picturesque an object on the east bank of the Shannon, about seven miles below Athlone.

Clonmacnois continued to be the seat of learning and sanctity, the retreat of devotion and solitude, and the favorite place of interment for the kings, chiefs and nobles of both sides of the Shannon, for a thousand years after the founder's time, till the rude hand of the spoiler plundered its shrines, profaned its sanctuaries, murdered or expelled its peaceful occupants, and seized on its sacred property,

(To be continued.)

A LITERARY CURIOSITY.

THE BLESSING OF DUNERAILE.

THE PALLINODE.

Most humbly dedicated to Lady Doneraile.

(CONCLUDED.)

How vastly pleasing is my tale,
I found my watch at Doneraile,
My Dublin watch, my chain and seal
Were all restored at Doneraile,
May fire and brimstone ever fail
To hurt or injure Doneraile,
May neither fiend nor foe assail
The gen'rous town of Doneraile.
May lightning never singe the vale,
That leads to Darling Doneraile,
May Pompeii's fate at old Pharsale
Be still revers'd at Doneraile,
May beef and mutton, lamb and veal
Plenty create at Doneraile
May garlic soup and skurvy kale
No palate spoil in Doneraile.
May neither frog nor creeping snail
Subtract the crop of Doneraile.

May heaven each chosen bliss entail
On honest, friendly Doneraile,
May Sol or Lune never fail
To shine and blaze at Doneraile.
May every soft ambrosial gale
Waft every bliss to Doneraile.
May ev'ry cuckoo, thrush and quail
A concert form at Doneraile.
May ev'ry Post, Gazette and Mail
Glad tidings bring to Doneraile.
May no harsh thunder ring a peal
To incommode sweet Doneraile.
May profit high and speedy sale
Enlarge the trade of Doneraile.
May fame resound a pleasing tale
Of ev'ry joy at Doneraile.
May Egypt's plagues forever fail
To hurt or injure Doneraile.
May Oscar with his fiery flail
Thresh all the loss of Doneraile.
May all from Belfast to Kinsale
Be half as good as Doneraile.
May choicest flour and oatmeal
Be still to spare at Doneraile.
May want or woe no joy curtail
That's always known at Doneraile.
No coffin that grim death shall nail
Can wrap a rogue in Doneraile.
There are no thieves to rob or steal
Within two leagues of Doneraile.
Sure all the sons of Granuweal
May well be proud of Doneraile.
May no dire monster shark or whale
Annoy or torture Doneraile.
May no disaster e'er assail
The bliss and peace of Doneraile.
May ev'ry transport wont to sail
Increase the wealth of Doneraile.
May every churn and milking pail
Overflow with cream at Doneraile.
May cold and hunger ne'er congeal
The precious blood of Doneraile.
May every hour new joys reveal
To crown the bliss of Doneraile.
May ev'ry sweet that can reveal
New odors waft to Doneraile.
May no corroding ill prevail
To damp the joys of Doneraile.
May ev'ry wish and pray'r avail
To crown the peace at Doneraile.
May the inquisitor ne'er impale
Or hurt a limb of Doneraile.
May Sodom's curse ne'er prevail
To sicken and torture Doneraile.
May Charon's boat forever sail
Without a man from Doneraile.
May gallows gibbets, stocks and gaol
Appear a wreck at Doneraile,
And may its Lady never fail
Thousand new joys at Doneraile.

Abridged from the Tuam News, of Nov. 1.

A meeting of the Tuam N. League was held in the Town Hall, on Sunday, Oct. 27, the Rev. Joseph Canton in the chair. After finishing the League business, the Rev. chairman said that Mr. Lyons had something to say about the Irish Language, and he would be now glad to hear him.

Mr Lyons—Yes, Rev. president, I mentioned here some time ago that the National League ought to do something towards preserving the Language. What he would propose was to appoint a committee to draw up a programme and submit it to his Grace, the Archbishop for approval. (hear, hear).

Mr. Walsh—You will have to get the Irish catechism reprinted. It is now out of print.

Mr. Lyons—There is another catechism.

Rev. president—Yes, the "Short catechism."

Mr. Walsh—I don't think the late Irish catechism ought to be put aside. It did more to keep the Irish Language alive for the last fifty years, than all the schoolmasters in the country.

Mr. Flatty—Yes itself and Canon Bourke's Easy Lessons.

Mr. Walsh—Whatever I know of the language I learned from the late catechism.

Mr. Lyons—There are two societies now for the purpose of reviving the Irish.—The Gaelic Union is the society that publishes the *Gaelic Journal*.

Mr. Fahy—Home is the place where the Irish language should be taught. The parents should speak Irish to the children.

Dr. Dowling—But where the parents cannot speak the language what is to be done? What about the people who have left school and don't know Irish, would he get up an Irish class for them? I would be glad to attend such a class.

Mr. Lyons—A class could be easily gotten up.

Mr. Walsh—The catechism at least, ought to be taught in Irish to the children in the schools.

Rev. president—There are rules laid down by the Board of National Education, which managers cannot infringe on.

Mr. Walsh—Is there not a time set apart for religious instruction?

Rev. President—Yes.

Mr. Walsh—Couldn't the Irish catechism be taught during that time as well as in English?

Rev. president—It is taught in some of the schools.

After some further discussion, the Rev. president suggested, and it was agreed to, that a meeting be held in the Town Hall the next day (Monday) at which all taking an interest in the preservation of the Irish language could attend.

The meeting in the Town Hall on Monday at 8.30 p. m.

Present—Rev. Joseph Canton, C. A. Rev. Michael Diskin, C. C. Rev. John Loftus, C. O. Messrs John E. Dowling, M. D. D. Lehane, District Inspector of National Schools. Patrick Lyons, T. C. Patrick Culkin, T. C. Patrick McHugh, T. C. John Cunningham, W. Kelly. John Glynn, *Tuam News*, etc.

On motion of Mr. Lyons, seconded by Dr. Dowling, the chair was taken by Rev. Father Canton, who in the course of an eloquent and patriotic

speech, in explanation of the object of the meeting, said though the study of the English language was now indispensable as it was the mercantile language of Great Britain, Australia and America, the mother-tongue should not be forgotten—a country without a language is very poor indeed. In the days when Ireland earned for herself the title of the Isle of Saints and Scholars, the people of the other lands who could afford to travel came to our shores for learning that was not then elsewhere to be found. Here there were schools and houses of hospitality for them. In these glorious days, the language of our country was Gaelic. * * * There are now two societies working in Dublin to help the language, and he (the Rev. chairman), would do all in his power for it. (applause). Some five weeks ago when Mr. Lyons brought the matter before the National League, he (Rev. chairman) suggested it was the Young Men's Society ought to take up the subject, and what he said on that occasion was misconstrued, but he could not help that. Now what was to be done to-night was to form a committee who would draw up a programme on the lines best calculated to advance the movement. (hear, hear.)

Organization was effected, and subscriptions were handed in.

Mr. Lehane, Tuam, on the Teaching of Irish in the National Schools.

The "Daily News" has the following article in a late issue;

"The teaching of Irish in the Irish National Schools is defended by Mr. Lehane, the Government Inspector, who reminds us that it is still a living language and is generally spoken throughout the greater part of his district in Tuam, where it is now being taught in six schools. To the general body of the shopkeeping and farming community over a large area of the country a knowledge of Irish is, he declares, not only desirable, but in many cases absolutely necessary. He has heard, he tells us, surveyors of projected railways, mappers, and others employed in connection with land affairs complain bitterly of the trouble experienced in spelling and pronouncing local names. A little knowledge of Irish would clearly have been useful in their cases. Mr. Lehane, however, does not consider it advisable or feasible to attempt as some have proposed, to teach Irish first and English afterwards through its medium."

The time is ripe now to renew subscriptions. Don't ask, "Is it time?" It takes money to turn out *The Gael*.

MOTHERS! Don't Fail To Procure Mrs. Winlow's SOOTHING SYRUP For Your Children While Cutting Teeth.

It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

TWENTY-FIVE CENTS a BOTTLE.

SPECIAL OFFER. Here's a Bargain

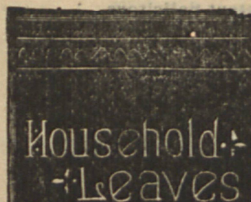
Embroidery Grand, double See our files. All the colors in each bunch. Finest quality, Greatest bargain in earth. Save best silk for use in outline stamps taken, securing bargain in everyhouse Patchwork broodistry, well as so well are con- the rich will the here both best manu-



Silk less than 1 cent a skein. A 25 skein bunch for only 22 cents. In the rainbow, and many more—finest and most delicate tints, most desirable in the market. Gain in Embroidery Silk on money. Get the best. The crazy patchwork, and for and other embroidery. Postage. Send to us in season, thereby the best and cheapest. Best the world. It is needed in for Embroidery, Crazy Outlining, Cross Stitch Embroidery and Fringe Work, as the numberless other uses known to ladies, and we admit all will appreciate bargain we offer. You save money by getting best at any time, and you save money at ends, for you get the Embroidery Silk factored at a considerably reduced price. It will be well to send to us in season, so as to secure the benefit of this extraordinary bargain. Some of the Embroidery Silks sold by the package do not contain the variety of shades so much desired by ladies, but in our Grand, Double 25 Skein Bunch you secure every shade and delicate tint you can dream of, and recollect that it is the very best embroidery silk in the market. Embroidery silk has now become a household necessity, as all ladies of taste or refinement desire to make home more beautiful by specimens of their own handicraft! Of course to accomplish this to the fullest, the very best materials must be used, especially in such delicate work as hand embroidery, and we offer you the best at a less price than formerly was paid for very much inferior silk. It may be questioned by some as to how we can afford to sell goods at such wonderfully reduced rates? Our answer is that having control of all necessary capital, we, by watching the markets, can secure at any time large consignments of goods, which must be sold for cash, as well as large bankrupt stocks, and which small capitalists cannot handle. It is no object for us to hold these goods, even if we so desired; we therefore offer them to the public, sharing with them the profit. Send to us in season so as to secure the benefit of this wonderful bargain.

PRICE. One Grand Double 25 Skein Bunch 22 cents; three bunches, if ordered at one time, 50 cents. Address all orders, E. C. ALLEN & CO., Augusta, Maine.

HOUSEHOLD LEAVES.



A Manual of Knitting and Crocheting. This book contains a larger number of practical rules for knitting and crocheting than any book ever before published at double the price. Each pattern has been thoroughly tested by an expert and found to be correct before being published. Over one hundred ladies, from all sections of the country, have contributed their newest and choicest patterns for this book, the whole being carefully edited, and only the best designs used. These articles, coming as they do from so many

different sources, embrace designs for almost every kind of fancy work which it is possible to construct with the knitting needles or crochet hook. Among the almost infinite variety of articles contained in this book may be mentioned the following: Directions for making Baby's Boots, Bibs, Tobacco Bag, Hoods, Caps, Lady's Under-vests, Baby's Sack, Quilt, Purse, Lamp Mat, Ear Muffs, Ties, Slippers, Toboggan Cap, Infant's Shirt, Tam O'Shanter Cap, Shoulder Cape, Sofa Pillow, Infant's Band, Moss Mats, Collars, Skirts, Bed Spread, Party Bag, Scrap Bag, Pillow Shams, Afghans, Sponge Holder, Lady's Under Jacket, Pin Cushion Covers, Child's Leg-gings and Drawers, Gentlemen's Gloves, Counterpane, Mitts, Watch Guard, Baby's Blanket, and an almost endless variety of elegant patterns of Edgings, Insertions, etc., of all widths and kinds. In all over one hundred and fifty different designs. It is elegantly printed on tinted paper, with handsome covers, and contains 64 pages. Sent by mail, postage paid, for 25 cents. Address, E. C. ALLEN & CO., Augusta, Maine.

A GAELIC SPEECH.

From the *Tuam News*.

We beg to draw the attention of our readers to the Gaelic speech which we give on fourth page. Mr. Costelloe, who delivered it from a public platform in the presence of delegates from the English Home Rule, deserves the thanks of his countrymen. Would to Heaven there were in every parish in Ireland a man like Mr. Costelloe. We believe there is not on the face of the globe to-day a creature more contemptible than the Irishman who mouths the English language and pretends ignorance of his own, the only speech in which he can properly formulate his thoughts. Mr. Costelloe addressing thousands in the Gaelic language, has proved more conclusively to the English visitors that we are still a distinct people, having a language of our own, the exponent of our nationality, than all the English speeches they will hear till they reach home. (The speech is on the title page)

IT PAYS ADVERTISERS TO KEEP POSTED.



pays for a book of more than 200 pages devoted to Newspaper Advertising, and containing information valuable alike to experienced and intending advertisers.



pays for a year's subscription to **PRINTERS' INK**, a journal no advertiser alive to his own interests can afford to be without.

Issued twice a month and containing articles bearing on every branch in advertising; in fact the trade journal of American advertisers. A sample copy will be sent for Five Cents. Address

GEO. P. ROWELL & CO'S
Newspaper Advertising Bureau,
10 Spruce St., New York.

INMAN LINE.

(Established 1850.)

\$20 Sailing weekly between New York and Liverpool. Steerage tickets from Liverpool, Queenstown, Glasgow, Londonderry or Belfast reduced to \$20, and 2nd Cabin \$30 and \$35.

For Tickets &c. apply to

PETER WRIGHT & SONS, GENERAL AGENTS,
No. 1 Broadway, NEW YORK,
or to JOHN C. HENDERSON & SON,
344 Fulton st. Brooklyn.

IRISH IMITATION OF CHRIST. (SECOND EDITION).

With Life of Translator, Father O'Sullivan, the celebrated Irish scholar. A treat for Irish learners and scholars. The best Irish book published Pure and easy Irish.

"Those who wish to learn correct Irish, cannot do so more effectually than by learning every word and phrase in the Irish Imitation.—*Dublin Nation*

Price 1s. 6d.; handsomely bound 2s. 6d.; By post 3d. extra.

Mulcahy—Patrick St., Cork, Ireland.

F. M'COSKER,

PLUMBER, STEAM & GAS FITTING & FIXTURES.

All our Work Warranted.

St., Francis' St. Cor. of Jackson, Mobile Ala.

L. SLAVIN,

Horse-Shoeing.

771 ATLANTIC AV.

T F. WYNNE,

PAPER STOCK,

13 & 15 Columbia St. Brooklyn.

M. Heaney.

HORSE-SHOEING.

293 Degraw St.

Every Irishman should get the Dublin Gaelic Journal. Send 70 cents to Rev. M. H. Close, M. A. 40 Lower Baggot St. Dublin.

MAGAZINES

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

21 €πρεσηηαάτα, τά ρέ η-αζαγδ αρ τ-
τολα το δερε αζ ιαηηαγδ τέπρε 1 5-οηη
ηητε, αέ ιαηηαμυητ οηηαγδ αηοητ δυη
5-οηηγλατ α ρζηύταδ ζο ζηηηη έμη ρο
φεηρηηε ηά τά ρηδ α τέαηαδ α εηητ
το δυη τ-εζη αζυρ τ'α τεαηζα!

Let every Irishman send One Dollar a year to 21η 5αοτα and it may be seen all over the globe.

SCIENTIFIC AMERICAN

ESTABLISHED 1845.

Is the oldest and most popular scientific and mechanical paper published and has the largest circulation of any paper of its class in the world. Fully illustrated. Best class of Wood Engravings. Published weekly. Send for specimen copy. Price \$3 a year. Four months' trial, \$1. MUNN & CO., PUBLISHERS, 361 Broadway, N.Y.

ARCHITECTS & BUILDERS

Edition of Scientific American.

A great success. Each issue contains colored lithographic plates of country and city residences or public buildings. Numerous engravings and full plans and specifications for the use of such as contemplate building. Price \$2.50 a year, 25 cts. a copy. MUNN & CO., PUBLISHERS.

PATENTS

may be secured by applying to MUNN & CO., who have had over 40 years' experience and have made over 100,000 applications for American and Foreign patents. Send for Handbook. Correspondence strictly confidential.

TRADE MARKS.

In case your mark is not registered in the Patent Office, apply to MUNN & CO., and procure immediate protection. Send for Handbook.

COPYRIGHTS for books, charts, maps, etc., quickly procured. Address

MUNN & CO., Patent Solicitors.

GENERAL OFFICE: 361 BROADWAY, N. Y.

REAL ESTATE

I negotiate sales in every State of the Union

RATES of COMMISSION.—

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

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

M. J. Logan,

Real Estate & Insurance Broker,

814 Pacific st. Brooklyn.

NOTARY PUBLIC and Commissioner of DEEDS.

Loans Negotiated.