

3ap3, fierce. 7ac, a spear, sting.
 3eada1, jailer. 3ean, affection.
 3e3c, fright. 3ojleap, affects
 3laoc, calling. 3ne43, Greek.
 3ua7ac, light, active. 3mlea3, waving.
 3m773, heed, care. 3ob, Jove.
 3ocmu37, Agamemnon. 3mp33, entreaty
 1a77, blade; a home. 1a3ac, kind, civil
 1ea77a77, weeds. 1eaca3b, cheeks.
 1aoc, a hero. 1eac77om, oppression
 1u3c, activity. 1o777ac, shining
 77ap7ca77, life. 7e7777eaa77, courageous
 77aolu3a3, blunting. 77eaa77a77, mind.
 77777eaa3, terrible. 77o777e77eap, seven.
 77u7777eaa3, fond. 77eap7c, strength.
 o777a337, moaning. o377e, of work.
 7ampa4, example. 7ao3a7, the world.
 7a7773eaa3, subdued. 7eaa3a7c, to hand.
 7eapc, love. 7eol, loom.
 73aol, loosen. 73a3c, shelter.
 73e7c, scatter. 737ab, a slave.
 7377o7, ravage. 77ocap, cause.
 77o777eaa3, everlasting. 773e, way.
 7777, weaver's slea. 77ua3, hosts.
 77773ocap, they smiled. 77u3c, stream.
 777a77, spinning. 77o7, shuttle.
 77ua777, dexterity. 7ac, support.
 7aeb, Thebes. 7eap7ca7, reputation
 7a7777eaa7ac, desirable. 7a77, moist.
 77u3, thick. 7o37eaa3, taken.
 7o377eaa3, deserving. 7o3a, choice.
 77o737e, Trojans. 77o73e, Troy.
 77ua3, pity. 77e737e, abandoned.
 7777e, Tides. 777777, number.
 7ua777a7ac, brassy.

The three first sentences in exercise 2 of this issue are remarks made to us by a Leaguer, and the fourth is our reply to him.
 Let students please remember that we expect them to know every word defined in THE GAEL whether in connection with the Lessons or not—that is what they are defined for. The songs which we analyzed are invaluable to the student, and he should master every word in them. It is wonderful the progress which some of the students have made—thus exemplifying the traits which were characteristic of our

forefathers in the Dark Ages, when, as our enemies admit, they possessed more learning than the remainder of Europe.

Mr. Howley, Cairo, Ill. has sent a perfect translation of exercise 2 of Lesson 4. though it is very difficult.

Mr. M. Darcy, Ill. has sent The Gael to friends in Galway and Clare, and John Coleman of N. Y. has not forgotten his Bohemian friend, Mr. Sheridan. Mr. Sheridan writes Gaelic well. And Father Fitzgerald has not forgotten his Waterford friends.

We hope the gentlemen whom we mentioned in last Gael have not failed to communicate with Mr. M'Cosker on the matter of the Irish-American historical society. That matter should be pushed.

We receive a lot of Irish American journals devoted to temperance, etc. Fudge, gentlemen. Teach your countrymen to respect themselves and they will need no temperance unions. Copy and circulate the extracts from Spalding's Eng. Lit., and it will be better than volumes of your lectures.

We hope to see a Gaelic club, however small, organized wherever the Gael reaches, for the purpose of publishing and circulating Gaelic literature.

It must be a sore blow to the "Scotch Irish" that the truths of history compelled their friend Spalding to expose them.

Let the children of Fenius keep the Gotho-Saxon to his pirate ships (as far as social standing is concerned) by distributing their ancient literature.

The best weapon a man can use in defending himself is the sword of his enemy.

We hope our Brooklyn friends will get their postman to bring them a few stamps or a postal note and send their subscription, the amount is so small it would not pay to hire a boy to collect it.

Gaels, owing to the number and importance of our element in these States it is of vital importance to our interests to place ourselves aright before the American public. The English are continually flinging mud at us and, certainly, some of it will stick if we do not wash it off. The English represent us ignorant as an apology for their nefarious conduct, and it is our bounden duty to show the world what we are and what we have been. And here we shall say that we look on the Irishman who pretends to be patriotic and ignores that duty as a hypocrite of the first water.

We hope subscribers in arrears will pay up.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
A	a	aw	m	m	emm
b	b	bay	n	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
h	h	ee	u	u	oo
i	i	ell			

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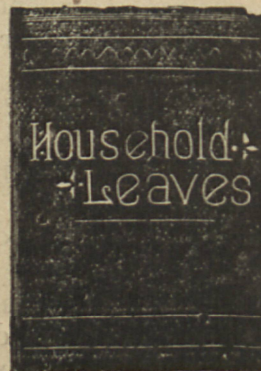
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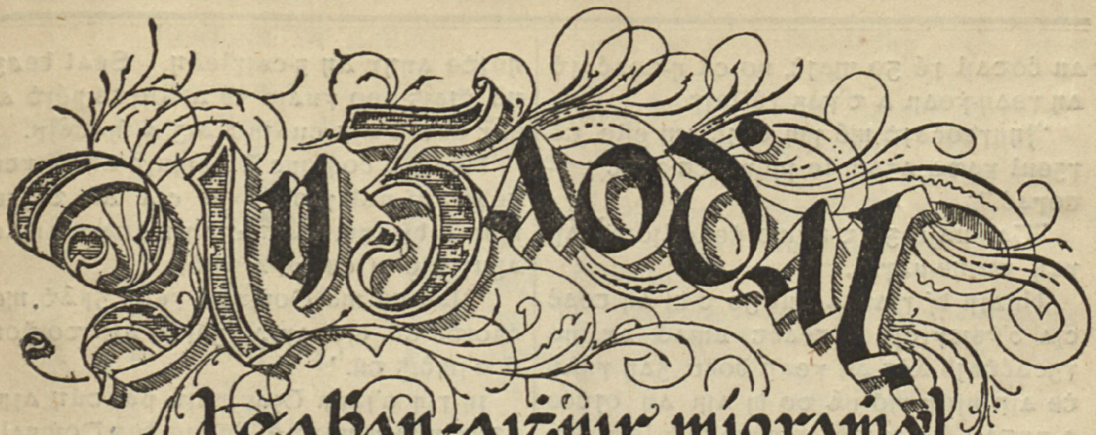
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Leabhar-aiéir m'iorannal,
tabartha cum an
CEANZA SAEDILSE
a c'orhad a'ur a raorcu'ad
a'ur cum
Fenn-mazla Cinnid na h-Eimeann.

824th Vol. Uir. I. LUNGIS, 1890.

COLANN ZAN CEANN.

(Leanta)

Alin rin ladair an fear marb a'ur
tudaire,

"Ir fear treun éú, a'ur is mór duje
no beiréa marb."

"Cia mardócaó mé?" arfa Doimhall
"Mjre," arf an fear marb, "is
éadhaic aon fear an ro le fice b'ad-
aon náir marduib mé. D-fuyl f'or a'ad
an fear d'foc éú, air rof fanamair
an ro?"

"b'fear-uafal é," arfa Doimhall.

"Ir ré mo m'ac-ra é," arf an fear
marb, "a'ur raorleann ré zo mbéir
tu-ra marb air mairon; a'et ear lom-
ra anoir."

Éú an fear r'or anraan t-roléar
é a'ur éairbean ré leac mór óó.

"Tóir an leac rin, tá tré p'ota fúir,
a'ur iad l'onta d'or; ir air rof an óir
do marduib r'ad mé, a'et isor d-

ruair r'ad an t-or. b'fear aon p'ota
a'ad-ra, a'ur p'ota a'ir mo m'ac, a'ur
an ceann eile roir é air na daonid
bocta."

Alin rin d'forzair ré donar ran m-
balla a'ur éairair a'ac páiréar, a-
'ur tudaire le Doimhall,

"Tabair é ro do mo m'ac, a'ur abair
leir zur b'é an buirleair do marduib
mé air rof mo éur óir. Nf éir lom
ruairnear f'adair zo m-béir ré crocta,
a'ur má tá f'adair a'et earcáir t'oc-
fáir m'ir caob-fair d'foc an ran z-
cuir zán ceann oim, a'ur éir le h-uile
duir m'f'ceal. Nuair a beiréar ré
crocta p'ofair éú inéan mo m'ac, a-
'ur ear do éomuir é rin ran z-cairleán
ro. Klá b'fear fáiréor oir nóim-
ra, mar béir m'ir m'f'ce é zo ruair-
near r'oruir: r'án leat anoir."

Éúair Doimhall na éotlaó, a'ur isor
duir ré zo t-cair an duir-uaf-
al air mairon; a'ur d'f'airuir ré é

ԼԱ ԱՅՈՒ ՊԱ ՄԱՐԱՇ ՔՐԱԾ ԾՈՄՊԱԼԼ ԼԵ
 ՄՅՈՒ ԱՊ ԾԱՊՊԵ-ՍԱՐԱՅԼ, ԱՅՈՒ ԲԱՍՈՒ ՔԵ
 ԲԱՐԵ ՄՅՈՒ ԼԵՅԵ, ԱՅՈՒ ԸՍԱԾՐ ՔԵ ՊԱ ԸՈՄ-

[le ačružado beaž, o aŋ leabdar Sžeul-
užeadčta]

521021R DONN.

Who is "Pat Grant"? Is he one of those ubiquitous "drummers"?

LESSONS IN GÆLIC.

THE GAELIC ALPHABET.

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

FIFTH LESSON.—Continued

Translation of Exercise 1.

1. Is the air high? 2. The air is high. 3. Is the day long? 4. The day is long. 5. Is the son sick since yesterday? 6. The son is sick since yesterday. 7. Is the moon white? 8. The moon is white. 9. Is the top of the arrow rough? 10. The top of the arrow is rough. 11. Bread is cheap. 12. Is lime cheap? 13. Lime is cheap. 14. Have you a shell? 15. I have a shell. 16. Have you any drop? 17. I have a drop. 18. Is there a fit on you? 19. There is a fit on me. 20. Is the son weak? 21. The son is weak. 22. Is the cow alive. 23. The cow is alive. 24. Is the steward sick. 25. The steward is sick. 26. The paste is dear. 27. There is music with (at) him. 28. Is there a drop with you (have you any drop). 29. There is a fog (a fog is in it). 30. Have you a key? 31. I have a drink here—literally, in this.

Translation, Part 2.

1. Կի ծ-բայլ բյօր աշամ ԼԵ ՃԺԺԻՆ-
ԶԵ ԾՈ ՇՈՐ ԱՅՐ ՐԱՅՆ. 2. Կի բՅՅՈՐ (ՈՐ,
ԿԻ ՇԻՅ) ԼՅՈՄ ԱՊ ՐԱՅՆ ՐԵՈ ԾՈ ԱՅՐԵՐԱՅ-
ԺԾ. 3. Կի բՅՅՈՐ ԼՅՈՄ ՃԺԺԻՆԶԵ ԾՈ
ՇՈՐ ԱՅՐ ՇԱՐ ՊՈ ԱՅՐ ՊԱՊԱՅՈ. 4. ԾԱ Ծ-
ԵՅՅԵԱ ԱՅՐԵ ԾՈ ԱՊ ՇԵՍԾ ԱՅՐ ԱՊ ԾԱՐԱ
ԼՅՅԵԱՊ ՅԵԱԺԵԱ ՊՅՅԱՅԺ ՐԱՅՆ ԱՅՐ
ՇԱՐԱ ՅՈՊՊԵԱ.

LESSON VI.

Exercice 1.

Translate—

1. Is the cow white? 2. the cow is white. 3. is the son tall? 4. the son is tall. 5. is the day long? 6. the day is not long. 7. have you a berry? 8. I have a berry? 9. is the steward alive. 10. the steward is not alive. 11. the steward was alive yesterday. 12. he

was not alive yesterday. 13. he was
sick yesterday. 14. are you sick? 15
no; I am not. 16. time is like a vapor
17. is music melodious? 18. yes; mu-
sic is melodious. 19. he tore a string
of the harp (cnyr). 20 music is cheap
21. he tore the sail with the top of
the arrow.

The words necessary for this translation have appeared in previous lessons.

VOCABULARY.

βαηρέαν, manger.	banshare.
ποίη, did make.	rinneh.
εαβα, bed,	labah.
λυε, did lie,	looiy.
βλαήραν, snarling,	glowsawn.
εβλήραν, growling,	keersawn.
κοιβεῖν, to keep.	kungwail.
καβαλλ, horses	copill.
βιαε, food, provender,	bee-ya.
καταρα, a cur,	guy-reen.
τυφλαε, miserable,	sooraugh.
αριθα, corn,	orwar.
επιτρεῖν, will allow.	ligfi.
ο, from ; α, their ; αα, at or of them ;	
εἰς, himself ; ιαο, reo, those ; αἰετο	
εα, who can ; ιοντα, in them ; οἱ	
οἰονταε, or, οἰονταε, respectfully.	
ο, placed before an adjective turns it	
into an adverb.	

Our next issue will contain samples of students' translations of Exercise 2 of these Lessons.

Exercise 2.

Translate into Irish.—

The Dog in the Manger.

A Dog had made his bed in a Manger, and lay snarling and growling to keep the horses from their provender. "See," said one of them, "what a miserable cur ! who neither can eat corn himself, nor will allow those to eat it who can."

Let students pay particular attention to the verbiage of preceding Lessons and they will find no great difficulty with the above exercise; at the same time it will test their progress.

These verses on Daniel O'Connell are written from the dictation of Mrs. Kelly of Kenmare, co. Kerry.

—J. J. Lyons.

ԲԱՅԻՆԵ ԾՈՂԻՊԱՅԻԼ ԱՅ ԸՈՆՈՂԱՅԻԼ.

Բայնե 'Յսր Բյժե 'Յսր Ելլեաժ 'Պա Օյաժ,
Օ մո ժոյժե լո ճսրսյ-րե ըմիաժ, ա
լեոյ;

Տէ 'Պ քաղոս Եմարաժ, Երաղա, լոյր,
Տէ Օմիղալլ Աս Ըոնայլլ Ար Զ-Երթե Լա
'Պ Զլեո.

Տէ 'Պ քար Ար Ը' Բ-քսիղե է, լիս'իմայլ,
լոյր,

'Տ Եր քարոս Ե'Պ լեյրն է Եմ քաղ-
աժ լոյր;

Բաժ 'Յսր քսի 'Յսր քաժ Ար Ը քաժալ,
Ա'ր Զաղ Եարիաժ Ը լեյր, Աղ քսլեժաղ
Օժ.

ԵԱ Եղեաժ Եղաղ Աղ ԸոյժԵրաժ Ըմի-
աժ,

'Տ Ը մ-Եաղ Ըոյր Ը' Երաժ Բայր Եսր
քոյր;

Օ լայր Օ'Ըոնալլ 'Պա քաղիղ Եար սրթ,
Բայնե 'Յսր Բյժե լո ճսրսյ-րե ըմիաժ.

ԵԱ 'Պ Երաղայժ Ար քսլալ Զ ի-
մալ Եար Լեոյ,

ԱՅսր Ը քսիղ Զալլ Երաղա Աղղ Զաժ
Եղեժ Ըոյր ըմիաժ;

Օ Ըարաժ 'Պա Տիսր, 'Յսր Տիղղղղ Աղ
Ըոյր,

'Տ Զ ՕրԵաժ 'Պա Լոյր Եար Բ-քսիղե
Եղեժ քոյր.

Ար քիղ Աղղ Ը' քուղ Զ քաղ-Եղ իմոյր
Ըոյր Ըաղաժ Աղ Ըմիաղ 'Տ Զ Զեղղղ-
ԵԱ լեոյ;

Զ Օղղղղ Աղ լայր Եար Բ-քսլ Աղեար
ԱՅսր քոյր,

Օ Ըարաժ Աղղ Ը Աղղղղ Ար Բ-քսիղղ
Ըոյր

'Պա լեաժ Ը լայր Եղ Ը քսիղ Ար
Լեոյ,

ԱՅսր 'Պա Եղեժ Զաղ իմոյլ լո քսլի
քոյր;

Եղեղղղ քէ Ար Եղղղ Աղ քիժ Աղղղ
Ըոյր

ԱՅսր Եղեղղղ Զաժ քոյր Եղ Ը Ըղղ-
Եար Աղղ.

Աղ Աղղղ Եղեղ ԵԱղ քաղ ԸԱղղ.

Երաղ իմոյր,

Ա Զ-Եսր քաղ 'Պա քաղղ Լե Լեյղղղղ լեոյ,
Ը լեաժ Ար Լաժ ԸԵաղ լաժ քաղղ,
ԱՅսր քաժ Ար Ը քաժալ Եարաժ քէ լոյր

Տէ 'Պ Եղ Զաղ լայրն է Եր լեղղղ Ը
Զ-Ըղղ,

Ը լեղղղ Զ ի-Ար Ար Աղ Ը-քսլ
իմոյր;

'Տ Օ 'Պա Երաղղղ Զաղ լայր քաղղ քէ
Բար Զաժ Աղ,

Տէ 'Պ քար լոյղղղ ԱՅսր լայրն է Ը մ-
Եարղղ լոյր.

A CORRECTION.

Our esteemed contemporary and co-worker in the Gaelic cause, the *Irish Echo*, has a remark in its July issue which, if left unnoticed, would be an injustice to our Gaelic scholars. The remark is at the foot of column three, page 73, in relation to putting the original of the "Invocation" from the *Leabhar Breac* into modern Irish.

Now, that "Invocation" is translated in O'Curry's Lectures, so that any one who has access to them can put it into modern Irish. And so are all the old pieces which some of our "great Irish scholars" would make people believe were their own translations. We believe brother O'Farrell has been imposed on. We will not permit Gaels to be stricken below the belt, nor imposition without exposure. When The Gael is through with the Lectures it will give all these old pieces from O'Curry's Appendix. In the meantime, we give in parallel columns below the "Invocation" referred to, with O'Curry's, and our own translation from it, and the original from the *Leabhar Breac*.

O'Curry's Translation.

Sanctify, O Christ! my words:—

O Lord of the seven heavens!

Grant me the gift of wisdom,

O Sovereign of the bright sun!

O bright sun, who dost illuminate

The heavens with all thy holiness!

O king who governest the angels!

O Lord of all the people!

O Lord of the people!

O King all-righteous and good!

May I receive the full benefit

Of praising Thy royal hosts.

Thy royal hosts I praise,

Because Thou art my Sovereign;

I have disposed my mind,

To be constantly beseeching Thee.

I beseech a favor from Thee,

That I be purified from my sins

Thro' the peaceful bright shining flock

The royal host whom I celebrate.

Տէն Է Հրէոյ մօ խաբա[ժ]
 Է Հօյմե՛ք բե՛ժ որմե,
 Բոմբե՛րար եւայօ Լերի,
 Է իյ շնե՛րի յիւե.
 Է շեւ-շրխան Բօրիորդն
 Բի՛ւծ Եւ մեյթ դօեմիյ,
 Է Բի Եոյց Էլիշէյ,
 Է Հօյմոյս դա՛հօյրդե.
 Է Հօյմոյս դա՛հօյրդե,
 Է իյ Բիլան Բիլ-մայժ,
 Եօհա՛մրայ Եա՛ժ Բօլաժ,
 Էր մօլաժ Եօ՛ւ Բիշրայօ.
 Եօ Բիշրաժ դօմօլար,
 Քի իր Եւ մօ Բայրե,
 Եօրա՛լար Եր մ'այրե,
 Շնե՛ր՛յ օւ Եօ շայօ.
 Շայօյս յէ՛ք Եօյի,
 Բօմայն Երա՛ւ Բօշբար,
 Եյան-բօլ Եւ Էյ-Եա՛ժ
 Էր Բիշրաժ յորօրԵար.

աւծարանդէսէ ըր իյէ այշ աղ 5-ճալիծ-
 Եաճէ ղեօ ճըր ըր շիօմարա-րա. Ո՛յ՛ Լաօղ
 ծայրէ աշ աղ 5-ճալիծԵաճէ ճըր ղիծ-րե ռօ
 րճօրած, Ե իւշ Բրեաճիւշած ճըր յիճիղ
 ծաօղիյծ Ելե, Յօ Ծրեաճ, յար Ե 5-ճեւ-
 դա. Ու Կ-աղամղա, Ուճ իօճըւյշ Եըր
 Եր 5-ճիղղեաճիւղ ղիւ յա ղիւշած յիւյծ,
 Եշըր յար ղիղ, ղի ղիւծ ռիւ աւյծ Եշայիղ.
 ՇրիօրԵ, Ո՛յ իօճըւյշ. Ծ-Եղ Յօ Ե-Բաճար Յաճ
 ղիծ ճըր Բեաճ ղա ղիօրըւյծԵաճԵա. Ե՛Ա՛ ղ
 Ե-օրօւշած ղշրիօԾԵա ճըր Եալլայշ ղլայճ-
 յը. ՇօղղայրԵ յիճ աղ յիւծ ճըր Եր ղիւծ
 ղիճ Ե Եաճէ ճըր Եիղ. ՇօղղայրԵ յիճ ռօ
 Եաճէ աղ ղաօյշլ ճըր Եիւր, յար Եիւծ Ե
 ղիղ ռօ ճեւծ ղԵ՛Այծ, Եղ ղիղ ՇօղղայրԵար
 ռօ ԵաճԵա 7 ռօ շիօմարԵա, յը ղլաժ ռօ
 Եաղ ռօ Երեյճ; Եղ ղիղ ՇօղղայրԵար ռօ
 Ե՛Ար ճըր Երեղած ռօ ԵաճԵա; Եշըր Եղղ
 ղիղ Եիւշար Երեյճեաճիղղար յար յը ղիճ
 ղիւծ ԵիճԵաղաճ Ե. Զիճ ղիօր Եիւշար Երեյճ
 ղօղիղ Եիճ Եաճէ ճըր Եղ Ե-րճօշալ, յար
 ղաճ Ե-Բաճար ռօ Ե՛Ար ղօղ ռօ Երեյճ. Զիճ
 ղիղ Եիւշայր ռճօրած յար ԵրեյճԵ ճըր Եիճ
 Ելե, Եղ ծլայշ շիօմարԵա Ե ԵաճԵա Բեյճ-
 ղիղԵ. Ու Կ-աղամղա, Ուճ Ե-Բըւլ ռօ Շճօ-
 րած ղա ղօղիղ ԵրեյճԵաժ? ՇրիօրԵ, Ո՛յ՛ Լ-
 ԵճԵ ղ-Ծլայշ ԵրեյճԵաժ, ճըր Եղ ԼժԾԵըր
 ղաճ Ծ-Եիւշայր ԵրեյճԵաժ Յօ Ծ-Եղ Երիճը
 ԵաճԵա Եղ ռիւղղ Ե Եիճ ՇայճԵ, Ե ղիճը
 Եիճ յ՛ օրօւշած ղիօրըւյշԵ. Ու Կ-աղամ-
 դա, Զը Ե-Բիճօր Ե Եր յ-Երեյճեաճիղղար
 ղիղղԵ Եիճ ճըր յիւծ Եր Եիճ Ելե? ՇրիօրԵ,
 Յօ ՇիղղԵ, Ե՛ Բիճօր, Եղ Լօղ Բօճալ, ղիշ-
 դԵ ղիւծ-Բիճը Եր 5-ճԱր. Եիւշ յիղԵ Երեյճ
 ճըր. Ե՛Ա ղ-ԵեղղԲայիղղ-րԵ Եր 5-ճԱր Եիճ
 ղիւծ ՇարԵ, Եճ ղիօր ղիղղԵար; ղիճ շիօմ
 Եր ղ-Ծրօճ ԵաճԵա Բիճը Ե ղիշղԵ Ե. Ու
 Կ-աղամղա, Զղ Ե ղաճ ղ-իօճԲայծ ղլայիւր
 յիլլիւղ ԵլաժԾղղա Շիւր Եր Ե-րԵաճայծ.
 ՇրիօրԵ, Ո՛յ իօճԲայշ, ԵԵ Եիւշ Յօ Եղ Ելա-
 ժղղա, ղիճ ղիղ, Ե Ելաճժ Եղ Շլօյշ, 7 Ե՛Ա
 Բիօր Եշայծ ղաճ Բիճօր Ե ԵիլլԵ Եղ Շլօյշ
 ղԱրած ԵճԵայրԵ ռօ Շլա. Ու Կ-աղամղա
 ռճղղղա, Ուճ Ծ-Եղ Ե Ծ՛Եճայր յաճԵաժ
 Շիւղղ? ՇրիօրԵ, Ո՛յ Շիւշ, Եշըր ղի յիճԵ-
 Բիւծ յ՛Եճայր ռճօյծ. Զղ աւյր Ե Եի յիղԵ
 ճըր Եղ Ե-րճօշալ ռիւրղար Եիղ Եղ 5-ճիղղԵ
 ռճօղղա, ղաճ Բիճօր Շլա Ե ղԱրած Յղ
 Շրեյճեաճ. ռիւրղար ղաճ Ե-Բիճօր Եղղ-
 Եճ Ե ղԱճճի Յղ յիւ Շիւղ Բօլա-րա. Բըւյր
 ղիւծ-րԵ Ե՛Ա Յղ ռօրած յիւ Շիւղ Բօլա-րա

բաւր ընծ ԲԱՐ ՅԱՆ ՈՃԵՐ ԵՈՂԱ ՇՆԵՐՈ-
ԵԱՄ. ԱՊՈՐ ԵՐՏ ԵՐ ԵՐԱՅՈՂԵԱԾ ՈՃԵ-
ՇԵՂԻԼԵ ԵՐ ԲԱՅԱԼ ՅՈ ՔԼԱՅԵԱՐ; ԵՍԵՆ-
ԵԱՐ ՄԵ ԵՐԵՅԱԾ ԵՐ ԵՈՂԱՐ ԵՐՆԵ ՊԱ
ԵՔԼԱՅԵԱՐ.

(To be continued.)

ԱՌ ԵԼԵԱՍ Ա ՈՂԱՐ ԱՌ ԵՐԱԾ.
ԱՅԼ ԵՐԱՅԵ ԱՐ ԱՆ ՈՂԵՅՈՐ.

ԵԱ ՈՂԵԱԾՈՐ ՊԱ ԵՐՆԵՐԵ Ե ՄԵԱՅԼԵ
ԵՐԱ, ԱՅՐ ԵՐԵԱՆՊ ՔԵ ԵԱՐ ԱՐ ՈՂԵ-
ԵԱԾՈՐԻՅԵ ՊԱ ԵՐՅԵ ԼԵ ՊԱ ԵԱՐՅԱԾԵ Ա-
ՅՐ ԼԵ ՊԱ ՅԵՐ-ՊԵԼԵԱԾ.

ԵՐ ՅԵԱԾԵ ԼԵ ՄԱՐԵՐ ՊԱ ԵՐԱՅԵ ԵՐ-
Ծ ՊԱ ԵԱՆԱՆ, ԵՐՆԵ, ԵՐԱՅԵԱԾ, ԵՐ
ՄԱՐ ԵՐ, ԵՐ ԵԱԾԱՐ ԵՐ ՊԱ ՄԱՐԵԱԾ ԼԵ
ԵՐ. ԵԱՅԱՆ ԵԱՐԵՐԵ ԵՐ ԱՆ ԵՐՆԵ
ԵԱՐ ԱՆ ԵՐԱՅԵԱԾ Ե ԵԱՆԱԾ. ԱԵ
ԵԱՆԱՅԵԱՆ ՈՅՈՂԵ-ԱՐԼԵ ՊԱ ԵԱՅԵ
ՊՈՂԵ ԵՐ ՊԱ ԵՐՆԵ ԵԱ Յ-ԵԱՐԱՅԼԵ.

ԵԱՐ Ա ԵՐԵԱՐ ՊԱ ԵՐԱՅԵԱՐԻԵ ԱՅ
ԵԱԾ ԱՆ ԵՐՆԵ ԵԱՆԱՆ ԱՆ ՅԵԱՆՊ Ե
ԵԱՐ ԱՅՐ ԵՐ ԵՐՈՂԵ ՊԱՅԱԾ ՊԱ ՅԱՐ-
Ե ԱՅՐ ՅԼԱՅԵԱՐ ԵՐԵԱԾ ԱՐ, ԱՅՐ
ԵՐԵԱՆՊ ԱՆ ՅԱԾ ԱՆ ՅԵԱՆՊ ԵՐ ԵՐ-
ԵՐՈՂԵ ԱՅՐ ԵՐ ՄԵԱՐ ՅՈ ԵՐ ԱՆ ԵԱՐ-
ՊԱՆ ԱՅՐ, ԱՐ ԱՆ ԵԾԱՐ ԵՐ, ՅՈՐԵԱՐ
'ԵՐ', ՊԱ 'ԵՐԵ', ԱՐ. ԵՐԵԱՐ ԵՐՆԵ
ԵԱՐ ԵՐԱ ՄԱՐԵԱԾ Ե Յ-ԵՐՈՐԵԱՐ ԼԵ
ԵՐ ԱՐ ԵՐԵ ԱՅՐ, ՄԱՐ ԱՆ Յ-ԵՐՈՂԱ,
ՅԼԱՅԵԱՐ ԵՐ ՊԱ ԵՐԵ ԱՐ.

Ե ԵՐԱԾ ԵԱՐ ԱՆ ԵՐՆԵ ԵՐ ՄԱՐԵ-
Ծ, ԵԱ ՔԵ ԵՐՊԵ ՊԱԾ Յ-ԵՐԵԱՆՊ ՊԱ
ԵՐԱՅԵԱՐԻԵ ԱՆ ԵՐՈ ԵՐ ՄԵԱՐ ԵՐ Ե
Մ-ԵՐ ԱՆ ՄԱԼ. ԵՐ ՅԵԱԾԵ ԼԵՐ ԵՐԱՆ
ՊԱ ԵՐ ԵՐ ԵՐԵԱԾ Ա ԵՐ Ե ԵՐՈՂ ԱՆ
ՄԱԼ ԱՅՐ, ՊԱ ԵԱՅ ԵՐ. ԱՆ ԵՐԵԱԾ,
ԱՅՐ ԱՆ ԵՐԵԱԾ ԱՐ ԵՐ Ա ԵՐ.

ԵԱ ԵՐ ԱՅ ՊԱ ԵԱՐԵՐԵԱՐ ԱՐ ՔԵՐ ԱՅ
ԱՐ ՅԵԱՐԱՆ ՊԱԾ ԵՐ ԱՆ ԼԱԾ ԵՐ ՄԱՅԵ
ԱՅՐ ԵՐ ԵՐՈՐ ԼԵ. ԱԵ ԵՐ ՊԱ ՈՅՈՂԵ
ՅՈ ԵՐԵԱՆՊ ԱՆ ՈՂԵԱԾՈՐ Ա ԼԱԾ Ե-
ՄԱՐ ԼԱՐ ԱՆ ՄԱԼ ՊԱՐ Ե ԵՐԵԱՐ ԱՆ
ԵՐՈՐԵԱՐ ԵԱ ԵՐԱՅԱԾ ԱՅՐ ՄԱՐ ՊԱԾ
Մ ԵՐԵԱԾ ՔԵ ԵՐ ՄԱՅԵ ԼԵՐ ԱՆ Մ-ԵՐ
ՅՈ ՊԱՐԵԱԾ ՔԵ ԵՐ ԱՆ ԼԱԾ.

ԱՐ ԱՆ ԵԾԱՐ ԵՐ, ՊԱ ԵՐԵԱԾ ՊԱ
ԵՐԱՅԵԱՐԻԵ Ա ԵՐԵԱԾ ԵԱՐ ՊԱ ՄԱԼ-
ԱՅԵ ՈՂ ՅԵԱՆՊ ԼԵՐ, Ե ԵՐԵԱՆ ՊԱԾ
ԱԵԱ Ե ԼԵ ՊՈՐ ՄԱ ՊԱ ԼԱԾ ԱՆ ՄԱՐԵԱԾ

ԵԱՐԱՅԵ ԱՐ ԱՆ Յ-ԵՐՆԵ.

ԼԱ ՄԱՐԵԱԾ ԱՐԱՅԵ ԵՐ ՄԱԾ ԵՐԱՅԵ-
ԱՅԵ—ՅԵԱՐ-ԵՐԱԾ ԵՐՊԵՐ ԵՐ Մ-
ԵԱԾԱՆԱ ԵՐԱ ԵՐ ԱՐ, ԱՅ ԵՐ ԵԱ ՄԱ-
ԼԱ ԵՐՆԵ.— ԵՐ Ե ԼԱԾ ԱՆ ԵՐՆԵ ԱՆ ԼԱ
ԵՐ ԵՐ ԵՐՊԵ ԱՆ ԵՐ. ԵԱՆՊ ԱՆ
ՈՂԵԱԾՈՐ ԵԱՐ ԱՅ ԵԱՆԱԾ ԵՐՆԵ ԵԱ
ԵԱՐԱՅԼԵ; ԼԱՐԱՅԵ ՔԵ ԵՐՆԵ ԱՆ ՅԵԱՐ-
ԵՐԱՅԵ, ԱՅՐ ԵՐԱՐԱՅԵ ՔԵ ԵՐ ԵԱ ՄԵՐՈ
Ա ԵՐ ՔԵ ԱՅ ԵԱՐԱՅԵ ԱՐ ԱՆ Յ-ԵՐ.

"ՅԵԱՅ," ԱՐ ԱՆ ԵԱԾԱՅԼ, ԵԱՆՊ
ՊԱԾ ԵՐԱՐԱՅԵ ՔԵ ԵԱ ՔՅՈՂ ՈՐ ԵՐՈՂ
ԼԱԾ ԱՆ ՄԱՐԵԱԾ ԱՐ. ՄԱՐԱՆ ԱՆ ՈՂԵ-
ԵԱԾՈՐ ԱՐ ԵԱԾ ԵԱՅԱՅԼ ԱՅՐ ԵԱՐԱՅԵ,
"ԵԱ ՅՈ ՄԱՅԵ, ԵԱ ՔԵ ԵԱՆԱՅԵ," Ա Ե-
ԵԱՐԱՅԵ ԵՐԱՅԵ ԵՐ ԵԱԾԱՅԼ, ԱՅՐ Ա ԵՐ
ԼԱՆ Ա ՅԼԱՅԵ ԵՐ ԵՐՆԵ ԱՐ ԵՐ ԱՆ ՄԱ-
ԼԱ Ե ԵՐԱԾ Ա ԵԱՅԵ, ԱՅՐ ԵԱՐԱՅԵ
ԼԵՐ ԱՆ Մ-ԵԱԾԱՅԼ Ա ԵՐ ԵՐ ԵՐ ԵՐՈՂ
ԼԵԱԾ-ԱՐԱՅԵ ԱՅՐ ՅՈ Մ-ԵՐԵԱԾ ՔԵ ԵԱՐ
ԼԵՐ ԱՆ Յ-ԵՐՆԵ ՅԼԱԾ ԱՅՐ ԼԵ ՊԱ ԼԱԾ
ԵՐ.

ՊԱ ՄԱԾ ԵՐ ԱՅ ԱՆ Մ-ԵԱԾԱՅԼ ԵՐՈ
ԵՐ ԵՐԱԾ ՔԵ; ԵՐ ԱՆ ԵՐՆԵ ԵՐԱ-
ԵԱ ԵԱՐ, ԱՅՐ ԵՐ ԵՐ ԵՐՊԵ ՅՈ ՄԵԱՐ-
ԵԱԾ ԱՆ ՈՂԵԱԾՈՐ ԵՐ Ե; ԱԵ ՊԱ ՄԱԾ
ԱՐԱԾ ԱՐ ԱՐ. 'ՏԱՆ ՊԱԾ ՔԵ ԵՐԱՅԵ-
ՊԱ ՔԵ ՅՈ ՄԱԾ ԵԱՆ ԵՐ 'ՊԱ ԱՅԵ Ա ԵՐ
ԱՅ ԵՐ ՄԱՅԼ ԵՐ, ԱՅՐ ԵՐ ՔԵ ԼԱՆ Ա
ԵՐՊԵ ԱՐ Ա ՄԱԼ ՊԱ ԵՐԱ.

ԵԱ ԵԱՐ ՅՈ Ե-ԵԱՆՊ ԱՆ ՈՂԵԱԾՈՐ
ԵԱՐ, ԱՅՐ ԵԱՐԱՅԵ ՔԵ ԼԵՐ ԱՆ Մ-ԵԱԾ-
ԱՅԼ ԱՆ ԵԱԼ Ա ԵՐ ԵԱՐ 'ՊԱ Ե-ԵԱՐԱՅԵ Ա-
ՅՐ ԱՆ ԵՐՆԵ ԵԱԾԱՐ ԵՐ ՊԱ ԵԱԼԱ, Ա-
ՅՐ ՅՈ Մ-ԵՐԵԱԾ ՔԵ ԵՐ ԱՆ ՊԱՅԵ.

ԵՐ ԵՐԱՅ ՄԱՐ ՈՅՈՂԵԱԾ ԱՆ ԱՆ ԼԱ
ԵՐ, ԱՅՐ ՄԱՐ ԵՐԱՅԵ ԱՆ ՈՂԵԱԾՈՐ
ԱՅ ՄԵԱԾ, ԵՐԱՆ ԱՆ ԵԱԾԱՅԼ ԱՆ ԵՐ-
ՊԱ ԵՐ Ա ԵՐ ՔԵ ԱՆ ՄԱԼ ՊԱ ՄԱԼ ՊԱ Ա
ԵՐԱ (ԱՆ ՈՂԵԱԾՈՐ), ԵՐ ԱՆ ԵԱԼ
ԵԱՐ 'ՊԱ Ե-ԵԱՐԱՅԵ ԱՅՐ ԵՐԱՅԵ ԵՐ
ԵԱԼԱ: ԵՐ ԱՆ ՈՂԵԱԾՈՐ ԱՆ ՊԱ ՊԱ-
ՅԵ.

ԵԱՐ ԵՐ ԱՆ ԵԱԾԱՅԼ ԵՐԱՅԵԱԾ ԱՆ
ԵՐՆԵ ԵԱ ՄԱՐ ԵՐԱՆ ԱՆ ՈՂԵԱԾՈՐ
ՅԼԱՅԵ ԱՆ ԼԱՐ ԱՆ ՄԱԼ, ԵՐԱՅԵ ԱՐ, ԵՐ
ԵԱՐԱՅԵ, "ՊԱ Ե-ԵԱՆՊ ԵՐ ՔԵ ԱՅՐ ԱՆ
ԵՐՆԵ Ա ԵՐ Ե ԵՐ ԱՆ ՄԱԼ, ՊԱ ԵՐ ՔԵ
ԵՐՊԵ ԱՆ ԵՐ.

"ՏԵ ԱՆ ԵՐՆԵ ԵՐԱՅԵ, ԱՅՐ ՄԱ ԵԱ

Տի հ-է՝ն քրտ ա ճիտեար արաճա աճ

Nearly all Englishmen and a considerable number of Irishmen believe that whatever measure of civilization the Irish people possess has been the result of the English connection. This is of incalculable injury to Ireland, because the Irishman thinking so is timid, and the Englishman will say, "We civilized these noisy h- Irish, and what more do they want." Hence the necessity of circulating such literature as the Extracts from Spalding in last issue—That issue of the Gael is worth \$5 of any Irishman's money; preserve it.

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.

Ninth Year of Publication.

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

Terms of Subscription—1\$ a year to students :
Sixty Cents to the general public, in advance ; \$1
in arrears.

Terms of Advertising—10 cents a line, Agate.

VOL 8, No. 1. AUGUST. 1890.

THE EIGHTH VOLUME.

In commencing a new volume of any journal it is customary to take a retrospective view of the past and see how far it has succeeded in the accomplishment of its object. In doing this we couple THE GAEL with the Gaelic movement of which it is the direct representative.

The Protestant Archbishop Wheatly, of Dublin, when introducing the National school system in Ireland, said he would Anglicize Ireland without "firing a shot or drawing a sword," and his modus operandi consisted in eliminating from the National school-books all mention of Ireland, her literature and eminent men.

But he little thought that a movement would have sprung up in this Big Ireland of the West which, by its moral force, would turn these very schools into active agents for the preservation of Irish Nationality !

Twelve years' ago the language was not taught in one National school in Ireland, it is taught to-day in 52, and you, supporters of the Gaelic movement here, are, without room for cavil, the instrument by which that comparatively pleasing state of things has been brought about.

When, eighteen years' ago, we started the Gaelic movement in this city, Ireland seemed to be nationally dead.

That movement infused new life into her, and she is now, we believe, on the high road to National life.

You all know that the Gaelic movement was not taken up in Ireland until five years after its organization in this city. It was organized here in '72; in Dublin in '77, when our activity here shamed them into it; it was in '78 that we succeeded in organizing New York City, at 214 Bowery.

So that, in fact, Ireland would be nationally dead to-day were it not for her children this side the Atlantic.

Then, brother Gaels, whatever forward strides your mother-land has made toward regaining her ancient autonomy are directly due to your exertions; and though the progress of the superstructure has been slow it is sure, having been laid on a firm, rocky foundation.

It is in your keeping, friends, to expedite the progress of the building of which you have laid the foundation and have succeeded in erecting a considerable part of the superstructure by a more profuse circulation of Gaelic literature, because you thereby bring the object which you have in view with corresponding force before the public and thus shape its opinion.

If we work we shall force the teaching of the language in every National school in Ireland. On the whole, the retrospect is encouraging, and should be an impulse to renewed exertions.

Because of the many unpleasant references which the conduct of the Goths-Saxons in Ireland compels THE GAEL to make, one might think that its editor is bigotted. No, he is not. He does not care what the religious belief of his neighbor is, or whether he has any—that is his neighbor's own private affair. But when that neighbor turns such religious belief into an implement of warfare against his kind-

red, then it becomes of public concern

Hence our notice in the last Gael of a convention of "Scotch-Irish" which was held in Pittsburg, Pa. some time ago.

What was the purpose of that convention? It was to help the Gotho-Saxon to perpetuate his savage rule over their Irish Catholic brethren. We say "savage rule" because we are justified in using the term by their own historian, Spalding, from whom we quoted last month, who says—

"We do not look with much hope for literary cultivation among the Anglo-Saxons,"

and at that very time, he asserts that

"The Green Isle possessed a larger amount of learning than all that could have been collected from the rest of Europe."

What has impelled the "Scotch-Irish," then, to ally themselves with that people from whom no literary cultivation could be hoped and, therefore, could not impart it to others—against their Irish brethren who possessed more learning than all the rest of Europe combined? The answer is, religious fanaticism—And, by the way, to whom ought the inquirer after religion apply for intellectual guidance, the ignorant, intractable Goth or the learned, cultivated Celt?

When, we ask our "Scotch-Irish" brethren, did the mental capabilities of THE Irish become so deteriorated as to have forfeited their right to their acknowledged superiority over ALL the other peoples of Europe?

The unprejudiced mind, though, is apt to come to the conclusion that their close association with the intractable, uncultivated Goth has impaired the mental faculty of our "Scotch Irish" brethren; and the fact that they permit themselves to be used as pawns by him to crush their kith and kin, is conclusive evidence thereof.

"Scotch-Irish" brethren, blood is thicker than water. Join your Irish friend to preserve your identity, your language. He does not presume to dictate to you your mode of preparing

for the next world. That does not concern him, nor does his concern you,—Free thought in that regard is the alpha and omega of your new alliance, and, to be consistent, you ought to extend the same privilege to him. And if you think his old mode is wrong, pity and assist him rather than join his and your enemy to crush him.

Mr. John Fleming, editor of the Gaelic Journal, desires those subscribers who have not received the journal regularly to communicate with him at 33 South Frederick st., Dublin. Mr. Fleming also states that the Journal is on its legs again—an announcement which should be hailed with enthusiasm by every selfrespecting Irishman, but the fact that the life of the Journal was ever in jeopardy is conclusive evidence that there are very few such now-a-days.

Irishmen spend hundreds of dollars in the pursuit of transitory pleasure, and not a red cent to help to preserve their nationality; and we have heard of Irish women lately who have squandered thousands of dollars in London feasting the dregs of aristocratic dissipation—the author of "The Grecian Bend," and who would not contribute a penny to help to preserve the autonomy of their unfortunate country—rendered doubly unfortunate by being the mother of such!

A few months ago the Rev. Father Hand suggested the necessity of founding an Irish-American historical society for the purpose of collecting, preserving and publishing the records of the part which the element has played in the accomplishment of American freedom, and other matters relating to national progress.

That matter is now under consideration by Mr. McCosker and the other gentlemen mentioned in the June Gael. We hope these gentlemen will organize without delay and give themselves some name, and we think a more appropriate name than the "Gaelic League" could not be adopted as it covers that portion of the Celtic race whose mother tongue is the Gaelic Language. 'Celtic' would not be so appropriate because that name is applicable to the French, Spaniards and Italians as well as to the Irish and Scotch. We hope, also, their prospectus will include the whole range of Gaelic and other literature relating to the race at home and abroad.

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HISTORY.

LECTURE IV.
[Delivered March 22, 1855]

(Continued)

At 482, Johnston's edition has "The Battle of Oche." From the time of Cormac to this battle, a period intervened of 206 years.

Now here the original is strangely perverted and finished. The words of the original are—'A.D. 482—Bellum Oche la Lug. mac Laegaire agus le Muircearta mac Erca, in quo cecidit Alill Moll. A Concobaro filio Nesse usque ad Cormacum filium Airt anni cccviii., a Cormaco usque ad hoc bellum cxvi., ut Cuana scripsit.' [That is, A.D. 482, the Battle of Oche by Lughaidh, the son of Laegaire, and Muirceartach, son of Earc, in which Alill Moll fell. From Concobar, son of Nessa, to Cormac, son of Art, 308 years. From Cormac to this battle 116 years, as Cuana has written.]

It would require, says, Dr O'Connor, a quarto volume as large as Mr. Johnston's whole work, to point out the errors of his edition, with such illustrations as these unexplored regions of Irish history seem to require.—The Ulster Annals he continues, are written part in Latin, and part in Irish and both languages are so mixed up that one sentence is often in words of both, a circumstance which renders a faithful edition of the original difficult. In some instances the Irish words are few, in others numerous—in both, the version must be included in hyphens to separate it from the text. The author of this Catalogue has most faithfully adhered to the original—transcribing the whole of this, and of the preceding MS. from the Bodleian M3., Rawlinson 489, and inserting literal version of the Irish words in each sentence, so as to preserve not only the meaning, but the manner of the author, from the year 431 to 1131."—Stowe Cat. vol. i., p. 174.

Another copy of these annals noticed by Dr O'Connor contains, he says, 117 written folios. This volume has copious extracts from the Bodleian original, from 1156 to 1303, inclusive; and it has the merit, also, of marginal collations with the copy in the British Museum, Clarendon, tom. 36, in Ayscough's Catalogue, No 4787, which appears from this collation to be in many places interpolated. It has been collated, also, with a copy in the British Museum, written by one O'Connel, who was still more ignorant than the former transcriber, as may be seen by inspecting the MS.

[There is an English translation of the Annals of Ulster in the British Museum—Clarendon M3. vol. xlix., Ayscough's Catalogue, No. 4795, commencing with the coming of Palladius to Ireland, A.D. 431, and coming down to A.D. 1303 (or 1307), as thus written, but there is a defect from 1131 to 1156, at page 65. The writing appears to be of Sir James Ware's time (XVII. Century), and the Latin of the original is not translated. This is the volume with which Dr. O'Connor said that he made marginal collations of the above manuscript, but it will be seen that his library reference is wrong, as well as that to the number in Ayscough's Catalogue.

I examined this translation with great care, and I could not find any translator's name to it, no "one O'Connel". I think it possible that the rev. doctor never saw it. The Clarendon manuscript, xxxvi., British Museum, with which, Dr O'Connor says the Stowe copy of the Annals of Ulster was collated, is only a collation of short historical pieces, and extracts from unacknowledged Annals. The writing is like Ware's, as may be seen from the volume i., No. 4787. The reverend doctor does not appear to have seen this volume any more than the other; or if he did see them, it is very strange that he should leave his readers to believe that they were both full copies, and written in the original Irish hand.]

That the rev. doctor is quite correct in these strictures on Johnston's publication, he has given ample proof here; but his own inaccurate reading of the original text are full of contradictions, and are often as erroneous as those of Johnston. and his translations and deductions are as incorrect and unjustifiable. And, notwithstanding the respect in which his name and that of his more accurate grandfather, the venerable Charles O'Connor of Belanagare, held by every investigator of the history and antiquities of Ireland, still it must be acknowledged that his own writings—as regards matters in the Irish language in the Stowe Catalogue, and in his *Rerum Hibernicarum Scriptores*—would require very copious corrections of the inaccuracies of text, as well as of the many erroneous translations, unauthorized deductions, and unfounded assumptions which they contain.

To return to the Annals of Senait MacMauns.

The volume in vellum containing the beautiful copy of these annals now in the library of Trinity College, commences with three leaves which appear to be fragments of a fine copy of Tighernach. After this the Annals of Senait MacMauns, which begins with a long line of caleds or initials of years, some of which are very briefly filled up, but without dates, except occasionally the years of the world's age, while others remain totally blank.

These Annals begin thus—Anno ab Incarnatione Domini cccxxxi., Palladius ad Scotos a Celestino urbis Rome Episcopo, ordinatur Episcopus, Aetio et Valeriano Coss. Primas mittitur in Hiberniam, ut Christum credere potuissent, anno Theodosii viii." That is: In the year from the Incarnation of our Lord four hundred and thirty one, Palladius is ordained bishop to the Scoti by Celestine, Bishop of the City of Rome, in the consulship of Aetius and Valerianus. He was the first who was sent to Ireland, that they might believe in Christ, in the eighth year of Theodosius.

"Anno cccxxxi.—Patricius perventi ad Hiberniam in anno Theodosii, primo anno Episcopatus Sixti xlii., Rom. Eccl., sic enumerant Beda, et Marcellinus, et Isidorus in Chronicis suis, in xii. an. Leaghaire mic Neill." "Anno 432—Patrick came to Ireland in the ninth year of Theodosius the Younger, and first of the episcopacy of Sixtus the forty-second bishop of Rome, so Bede, and Marcellinus and Isidore enumerate them in their Chronicles, in the twelfth year of Laegaire Mac Neill.

Anno cccxxxiv. Prima preda Saxorum in Hibernia.

Anno cccxxxv. Mors Breasail regis Lagenaie. Anno cccxxxvi. Vel hic mors Breasail."

Vels, or aliases, occur very frequently in the early part of these annals, but they are generally

written in a later and inferior hand. Doctor O'Conor notices them in the Bodleian copy, but he has not observed whether they are written in the original hand or not.

The following additional early notices are interesting.

Anno 437. Finbar Mac Hui Bardene [a Saint] died.

Anno cccxxxviii. Chronicon Magnum Scriptum est.

This was the Seanchas Mor, or great law compilation, referred to in my former lecture.

Anno cccxxxix. Secundas, Auxilius, et Iserinus mittuntur Episcopi ipsi in Hiberniam, in auxilium Patricii.

It is not till the middle of the sixth century that these annals begin to notice more than two or three events, often merely an ecclesiastical character. Not even the early battles with the Danes are given with anything more than a simple record of the fact, and the chief persons concerned, or the names of those who fell on such occasions. Nor is it until the beginning of the ninth century that they commence to group events, and narrate them to any considerable extent: but after the year 1000, they become profuse enough, if not in narrative, at least in the mention of distinct events, and sometimes in both, particularly as we reach the fifteenth century.

The book is written on fine strong vellum, large folio size, and in a very fine style of penmanship.

There is a loss of forty-eight years between the years 1115 and 1163, the beginning of the former and conclusion of the latter only remaining. There is another defect between the years 1373 and 1379 and the volume ends imperfectly with the year 1504.

The whole manuscript volume, in its present condition, consists of 121 folios or 242 pages: the first folio being paged 12 and the last 144, from which it appears that there are 11 folios, or twenty-two pages, lost at the beginning, and 12 folios, or 24 pages more, deficient between the years 1115 and 1163. The missing years between 1373 and 1379 do not interrupt the pagination, from which it may be inferred that they were lost from the original MS. of the Annals of Ulster, of which this part of the MS. is but a transcript. The first three folios are, I believe, a portion of the Annals of Tighearnach. The third leaf belongs to neither compilation. The fourth leaf begins the MS. of the Annals of Ulster.

Throughout this MS. the annals have the year of our Lord prefixed to them, but they are antedated by one year. This error is, however, generally corrected in a later hand throughout the volume.

Throughout the earlier portion especially of these Annals of Ulster, the text is a mixture of Gaelic and Latin, sometimes being written partly in the one language and partly in the other.

It may be remarked also, that throughout the entire MS. blank spaces have been left by the original scribe at the end of each year, and that in these spaces there have been added by a later hand several events, and aliases or corrections of dates.

It will have been seen from Dr O'Conor's remarks in the Stowe Catalogue, that the Copy which Bishop Nicholson described, in his work called "Nicholson's Irish Library," was carried down to the year 1541, whilst the Dublin copy in its present

state ends with 1504. There is, however, every reason to be certain that this is the identical volume or copy of the same Annals mentioned by him in his Appendix.

It may seem that I have dwelt with too much prolixity on the technical details of the Annals hitherto considered, but I believe their importance fully warrants this. They form the great framework around which the fabric of our history is yet to be built up. The copies of them which now remain are unfortunately all imperfect and widely separated, in different libraries and MSS. collections; and in the critical examination of them (short as such an examination must be in lectures such as the present), and the collation of all the evidences we can bring together about them, I believe that I am doing good service to the future historian of Ireland.

LECTURE V.

[Delivered June 19, 1856.]

The Annals (continued). 5. The Annals of Loch Ce, hitherto sometimes called The Annals of Kilronan. Of the Plain of Magh Slecht. 6. The Annals of Connacht. Remarks on the so-called Annals of Boyle.

In my last Lecture I gave you some account of the Annals of Innisfallen, and those of Senait MacManus, commonly called the Annals of Ulster: having on the previous day commenced with the earlier compilation of Tighearnach. Thus we have disposed of the most of the earlier compilations in that list of the more important annals, which I named to you as the sources of our history, which it is my intention, in accordance with the plan of these Lectures, to bring under your notice.

Before, however, we reach the last and greatest monument of the learning of the Gaedhils, called the Annals of the Four Masters, there remain four other remarkable collections for your consideration: the Annals of Kilronan (p), or rather of Inis Mac Nerinn in Loch Ce, as they ought to be called: the Annals of Boyle; those called the Annals of Connacht; and Mac Eib's Chronicon Scotorum: and it is to these works that, proceeding in regular order, I shall have this evening to direct your attention.

And first of the Annals which have been known by some under the name of the Annals of Kilronan, but which, I think, it will be presently seen should be called the Annals of Inis Mac Nerinn in Loch Ce.

The only copy of these Annals known to exist at present is that in the Library of Trinity College, Dublin, Class H. 1, 19. It is on vellum, of small folio size; the original writing in various hands, but all of them fine and accurate. Several leaves having, however, been lost from the original volume in various parts of it, chasms are filled up, sometimes with paper and sometimes with vellum, and some of the missing annals restored, although in an inferior style of penmanship. These restorations are principally in the handwriting of Brian MacDermot. The chief defects in the body of the book are observable from the year 1138 to 1170, where 32 years are missing: and from the year 1316 to 1462, where 142 years are missing. The year 1468 is also omitted.

(To be continued)

AMERICA.

Celto-Germanic, not Anglo-Saxon—Influence of Language on the Life of a Nation—Our Good Resulting from Europe's Evil—An Example to Beware of.

Thoughts suggested by German America Day.

Was ist das Vaterland ?
So weit die deutsche zunge klingt
Und Gott im Himmel lieder singt,
Das soll es sein—das soll es sein,
Das ganze Deutschland soll es sein.

In deference to Americans who speak only English—but not the Irish who speak every language but their own, I translate these lines—

Where is the German's Fatherland ?
As far as German speech shall ring
And hymns to God in heaven sing,
There, brother, we will take our stand,
For that's the German's Eatherland.

This leads me to say something of the influence of language on the life of a nation and to urge each nationality to preserve its language and with it the glorious traditions of the race, and, as an Irish bard has said :

"To Show before mankind,
How every race and every creed
May be by love combined—
May be combined ; yet not forget
The sources whence they rose,
As, formed from many a rivulet,
The stately river flows."

Nations, like individuals, can be independent, but are interdependent. 1000 years ago Irishmen were teaching school in Strasburg, St. Gall's, Reichenan and Wurtsburg*. 800 years before Galileo, Feargall, the Irish bishop of Salzburg, wrote a book on the the rotundity of the earth, for which Boniface, bishop of Mayence, had him tried at Rome, but the Pope decided in favor of Feargall, and in our own day Zeuss, Windisch and other German scholars have rescued the Irish language and its priceless ancient literature from the oblivion of centuries, and opened up to the Celtic nations the lost vista of their ancient glory.

EUROPE, NOT ENGLAND, is the mother country of America. Europe, not England, gave us Jack Barry, De Kalb, Paul Jones, Kosciusko, Lafayette, Montgomery, Sullivan, Charles Thompson and William Wirt.

Of the foreign nations which have combined to make this the greatest and grandest nation the world ever saw, Germans, for the past fifty years, contributed the most : previously it was the Irish, a nation of wanderers—justifying the name Gael, a wanderer. The present Irish exodus began in 1691, with 19,059 Irishmen who went to help fill the armies of other lands, "from Dunkirk to Belgrade." The Czar peter used some of them in the conquest of Finland, and Frederick of Prussia had some in his life guard regiment of giants, but America got most of the Irish emigrants.

The May-flower immigrants and the "F. F. V." were earleir arrivals, but their seed did not multiply rapidly because they raise families of two while the Germans, Irish and others raise from ten to a dozen and a half.

* and translating the gospels into German.

The Spaniards were earlier than the F. F. V.'s and did a good deal for the land that an Italian discovered—not first, however, for Lief Erickson was there in the tenth century and found traces of previous white adventurers on our eastern shores which he named Huitra-manna-land—white man's land, and the revelations of 1892 may show that those white adventurers were monks from the king dom of Kerry who had crossed the Iar Muir and named this western world St. Brenden's Island.

Back further along the dim corridors of time we outline the Aztec, the Moundbuilders—America wel comed them all as she does us, to her bosom.—There is room and to spare, *provided the fences are removed*, for European, Hindoo and African—for all who will make good citizens ; but there is room in China for every Mongolian, and the young emperor (long life to him) wants every Cainaman to stay at home. We don't want them ; like the Colorado beetle, they come but to defile and destroy.

AN AMERICAN LANGUAGE.

America is a young giantess ; as she grows she will formulate a language of her own from the English, German Irish, Scandinavian and Romance languages together with her euphonious native dialects, a language worthy of herself, capable of expressing her ideas.

Nations which permit their language to die are never long lived, nations which preserve a health y tongue cannot die.

Greece, after 2000 years of captivity, was awakened by the voice of Byron singing in her ancient language, in 1821, and is now a growing and vigorous little nation—a democratic nation, without an aristocracy.

Americans who travel in foreign lands are clas sified according to their speech. South Americans and Mexicans are "Spaniards," Franco-Canadians are "French," Yankees are "English," and the Irish and Scotch, having almost lost their ancient speech, have no social standing—neither a country nor a language, but luckily they are realizing that disgraceful fact.

TEST OF A TRUE MOTHER.

Before closing I would show a coincidence between certain nations, in the matter of assistance to Johnstown.—

Ireland sent	-	-	-	-	\$14,478
Germany,	-	-	-	-	14,304
Canada.	-	-	-	-	4,437
England,	-	-	-	-	2,000
The Queen	-	-	-	-	her sympathy.

These figures constitute a most eloquent lecture on ethics. Oh, America, your true mother is easily distinguished ! Europe stretches out her two arms to you in your trouble, as you to her. Generous Germany, heavily taxed to guard against two possible enemies, hands you \$14,000—prostrate, manacled Ireland—her purple hills and golden vales the spoil of the robber—her ruined cities in decay, her plains solitary and marked with ruined homes, saves up for you another \$14,000, and your proud, prosperous stepmother doles out \$2,000, And your grandmother cables her sympathy. God save the Queen ! I say it in all reverence and sincerity, 9,000,000 of Irish were starved, evicted or exiled in her reign, yet she is the best sovereign that ever filled the throne of the son of the Norman robber since A. D. 1066.

Why are we here—we who love our native land as a mother, but America as a bride—we who are as loyal to our State and Nation as our sons who

were born here—we who have torn the ties of home and youthful affection—who never plotted the treason or aimed a bullet at the head of a President of the United States?

Was it over population? No, a thousand times no! Not one seventh of the 21,000,000 fruitful acres of Ireland are tilled. Bad government in Europe has peopled America. Here we could, own a home; but the same cause is at work here that drove us from Europe—it threatens to divorce our children from the land of their birth. Only a small and diminishing portion of our people own homes. we must “down brakes” or we are lost.

Under all civilizations the idle have ridden the workers, now the workers are *thinkers*, and the idlers must get off of them. If I may quote from a former address of mine—

“There in a growing belief that a slight change in our tax laws will secure steady employment and the full reward of labor, prevent accumulation of wealth in the hands of those who do nothing, banish poverty and the fears of poverty, the creator having stored the earth abundantly with subsistence for all his children from the beginning to the end of time: that the value given to land by the presence of population belongs to the public and should be taken in the form of taxation for the public use; that houses and all kinds of personal property, being the fruit of labor, belong to the individual against all the world, and so long as the revenue from land values is sufficient for governmental uses no one should be deprived of that which is his.

If this belief is wrong, it should be refuted by argument; if right, it cannot be adopted any too soon.”

J. Hagerty.

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Երբ յոյնի յոյնի յոյնի,

Le յոյնի յոյնի յոյնի

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Այն ժամ մար յոյնի ա իրաւ,

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Այն ժամ մար ՛ր ճոյն բար կոյ,

Le կոյ բնալ յոյնի

Տյե ալ իմալոյ իրաւ,

Երեւոյն զ յաճ յոյնի բնալի.

Երբ մար բնալ իրաւ,

՛Տ յոյնի յոյնի յոյնի,

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Այն ժամ մար ՛ր ճոյն բար կոյ,

Le կոյ բնալ յոյնի

Տյե ալ իմալոյ իրաւ,

Երեւոյն զ յաճ յոյնի բնալի.

FILL THE BUMPER FAIR.

Air—“Bob and Jones.”

Fill the bumper fair,
Every drop we sprinkle
O'er the brow of Care
Smooths away a wrinkle.
Wit's electric flame
Ne'er so swiftly passes,

As when thro' the frame
It shoots from brimming glasses.
Chorus—Fill the bumper fair,
Every drop we sprinkle
O'er the brow Care,
Smooths away a wrinkle.

Sages can, they say,
Grasp the lightning's pinions
And bring down its ray
From the starr'd dominions.
So we, Sages, sit
And 'mid bumpers bright'ning,
From the heaven of Wit
Draw down all its lightning. —Chorus.

Wouldst thou know what first
Made our souls inherit
This ennobling thirst
For wine's celestial spirit!
It chanced upon that day,
When, as bards inform us,
Prometheus stole away
The living fires that warm us. Chorus.

The careless Youth, when up
To Glory's fount aspiring,
Took nor urn nor cup
To hide the pilfered fire in.
But, oh! his joy, when, round
The halls of heaven spying,
Among the stars he found
A bowl of Bacchus lying, Chorus.

Some drops were in that bowl,
Remains of last night's pleasure,
With which the sparks of Soul
Mixed their burning treasure.
Hence the goblet's shower
Hath such spells to win us;
Hence its mighty power
O'er that flame within us, Chorus.

Our Dublin young poet, the "Gabhar Donn,"
has not only the spirit of Moore but he sings his
numbers in his native tongue.

The TUAM NEWS continues its very
choice selection of folk lore from the
Islands.

As we go to press a very interesting
letter from Father Growney has come
to hand.

The next *Σαοδαλ* will contain the
funny story of *Μηνακαρδζυρ Μηνακαρ*

We hope *Σαελτ* will do all they can
to circulate the *Σαελ*; they never took
a hand in a movement that is more
beneficial to their race.

Allowing twenty Gaelic students for each of the
52 national schools in which the Irish is being
taught, we have over one thousand students. Our
friends should not cease until the Irish is introdu-
ced into the schools in every location where the
language is still spoken. And we can materially
assist them by keeping the matter agitated and by
circulating Gaelic literature.

As the Gaelic Movement is now a success, we
intend to publish a short history of the movement
in book form, giving the names etc. of those who
supported it. Therefore, we request of all the
Gael's supporters to send us their photographs,
with the names of townlands, parishes and coun-
ties where born, together with the maternal family
name. This pictorial history will be interesting to
future generations.

The Gaelic type (pica size) which can be had
in Boston for 42 cents a pound costs three shill-
ings (72 cents) in Dublin. The cause of this is,
the Dublin type has a handsomer face than ours
and they think we cannot do without it. If we
had a smaller size of type, say, agate size, for foot
notes, poetry, etc. we would do well enough. But
when they charge 72 cents in Dublin for the large
type the smaller type would cost a dollar. It would
cost about \$150 to get out a matrice, and then we
could have type for half the price they charge for
it in Dublin. The Boston Gaels got their own ma-
trice cut, and that is the reason that the type is
cheap there.

If an Irishman hear of a great catastrophe at sea,
in a colliery, etc. he becomes visibly affected, but
when he learns that it happened in England, or
to an English vessel, a smile of satisfaction imme-
diately overspreads his countenance! Why?

For a friend or foe of Ireland "Drumming" is a
convenient cloak. In Ireland, Irish organizers a-
dopted it—in this country (an Irishman need not
deny himself) the "Pat Grants, Railway Labor-
ers," adopt it. They are now exerting every nerve
to disorganize the National League and kindred
Irish societies. They are smart, unscrupulous men
and the bosom friends of some unsuspecting, pa-
triotic Irishmen, otherwise, they could not ply their
trade. Friends of Ireland, ascertain how these
people get the money they spend so lavishly.

The English think they own this country still.
They had a meeting at Sheffield the other day
protesting against the McKinly Protection bill.
Now, whether that bill be good or bad for these
States they had unbounded cheek to interfere.

**MOTHERS! Don't Fail To Procure Mrs.
Winlow's SOOTHING SYRUP For Your Chil-
dren 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.

'Tis a shame for those in arrears not
to pay up; can such people expect to
see the *Σαελ* in a new dress? And all
from carelessness! One word, friends,
Is the *Σαελ* doing anything tending to
elevate the social condition of your
race by unearthing its ancient literat-
ure? if it is, support it, if not, don't.

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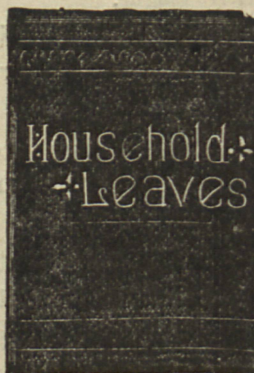
Embroidery grand, double See our silks. All the colors in each bunch. Finest quality, Greatest bar- earth. Save best silk for use in outline stamps taken. securing bargain in everyhouse Patchwork broi- dery. well as so well are con- the rich will the here both best man-



Silk less than 1 cent a skein. A 25 skein bunch for only 22 cents. tration, or picture of the bunch. of 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 Em- Tassel and Fringe Work, as the numberless other uses known to ladies, and we ident 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 factured at a consider- ably 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 deli- cate tint you can dream of, and recollect that it is the very best embroi- dery silk in the market. Em- broi- dery silk has now be- come a house- hold neces- sity, 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 ma- terials 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 watch- ing 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 han- dle. It is no object for us to hold these goods, even if we so desired; we therefore offer them to the public, sharing the benefit of this wonderful bargain.

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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 in- finite 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, Quilts, Purses, 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 Sham, Afghan, Sponge Holder, Lady's Under Jacket, Pin Cushion Cover, Child's Leg- gins and Drawers, Gentlemen's Gloves, Counterpane, Mitts, Watch Guard, Baby's Blanket, and an almost en- dless variety of elegant patterns of Edgings, Insertions, etc., of all widths and kinds. In all over one hun- dred 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.