





ð and ñ sound like w when followed or preceded by a, o, u, as, a ðárho, his bard, pronounced a wardh; a ñarho, his beef or ox, pronounced, a warth; and like v when preceded by e, j, as, a ðeah, his wife, pronounced, a van, a ñjah, his desire, pronounced, a vee-un  
ö and 3 sound like y at the beginning of a word; they are almost silent in the middle, and perfectly so at the end of words. Č sounds like ch; þ, like f; ʀ and ʁ, like h; and ʁ is silent.



LESSONS IN GAELIC.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
A	a	aw	ṁ	m	em
b	b	bay	ṅ	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			

VIII. LESSON.—Continued

Translation of Exercise 1.

1. An fíor an ríeul? 2. Ní fíor an ríeul. 3. D-fuyl an fear zlar? 4. Tá an fear zlar. 5. D-fuyl reuñ aín an tñ? 6. Ní d-fuyl reuñ aín an tñ. 7. Ní buan reuñ. 8. An d-fuyl jarz raor no daor? 9. Tá jarz daor. 10. An reult no reul é rñ? 11. Ní reult no reul é, rñ an rae f. 12. An ríeul é rñ, no mñ? 13. Ní ríeul é. 14. An rñan é rñ aín an zjall? 15. An d-fuyl an cluar ruar? 16. Tá mé a ruan, no tá ruan orñ. 17. D-fuyl tú a ruan, no d-fuyl ruan ort? 18. Tá an meur ruar. 19. Tá an zñan ruar. 20. Tá an zñan aín an rpeur. 21. Tá an zñan aín reul. 22. Zañ lón, zañ carad. 23. Tá an tuan bñ. 24. Tá an pñar aín an talan. 25. Tá an éné ruar. 26. Ní d-fuyl ruan aín talan. 27. Tá ruan le Dja. 28. D-fuyl Dja aín? 29. Tá Dja aín. 30. Sé Dja túr aúr ceñne, bun aúr bñr zác ule rñ.

Translation, Part 2.

21. Dá 21. Dá.

Jomcáranñ zác tuñne tá málá, ceañ roñne aúr ceañ 'na tñajz, aúr an tá ceañ lán de loctajb (dat. case). Zíct tá an ceañ a tá roñne lán de loctajb a coñurñ; an ceañ 'na tñajz, lán d'a loctajb réñ.

21. An ro tarluñeanñ ré zo d-fuyl daorñe dall a d-taob a locta réñ, áct nñ ájlleañ rñ coñce añarñ aín locta a z-coñurñ.

LESSON VIII.

The diphthongs long by nature should never be sounded short; the diphthongs short by nature are, on the contrary, sometimes sounded long. This change from short to long is noted by placing the accent over that vowel of the digraph whose sound is lengthened.

Sounds of the Seven Short Diphthongs [with their variable sounds also.]

áj, equals the sound of awi in the English word 'sawing'; as, cájl, fame, rájł fate.

This sound is nothing more than the united sounds of á(aw), and j(i) or awi. It should be carefully noted by the learner, as it is so unlike the sound of the same diphthong in English or French.

áj not accented equal aj in the French taille, cut; as, cájl, loss; rájł, a sty.

The sound of aj short is hard to be learned by an English-speaking student. To pronounce it correctly then, add to the sound of the a that of j quickly enunciated, yet forming both into one, the consonant following j receives withal a slender sound, because it is joined to one of the slender vowels.

éa equal ea in rear, as déañ, do.

ea " ea in heart " mear, respect.

éj " ei " reign " céñ, wax.

ej " ei " den " ceñ, conceal.

je " ee " green " rñ, wine.

In jo, it is the sound of the j (ee) that is principally heard, and hence the digraph is noted as having that leading sound; yet o is not entirely quiescent, for it gives the succeeding consonant a hard and not a liquid sound.

jo sounds like i in grin; as rñ, white  
ju sounds like iew in view, as rñ, sis-  
ju sounds like oo in flood, as rñ, wet.  
oj sounds like oi in toil, as cóñ, just.  
oj sounds like u in shut, as coñ, crime  
uj sounds like ui in fruit, as rñ, eye.  
uj sounds like ui in guilt, as rñ, blood

Sound the following words according to the pronunciation noted above:—



## VOCABULARY.

á and a,

áil, pleasure.	áil, a cliff, a rock,
áir, a place,	áir, pleasure.
háil, blessing' etc.	háil, members.
cáil, fame.	cáil, loss.
cáil, tax, reproach.	cáil, chaste.

éa and ea

bea, a woman.	brea, speckled.
céad, hundred, first.	cead, leave.
feair, a man	feair, better.
seair, affection.	seair, short; cut.

é and e,

béir, stain, beam.	ceir, a question.
seir, suet.	seir, a swan.
léir, a leap.	reir, power, sway.

fo and jo,

foir, esteem.	ceir, withered.
ceir, a girdle.	reir, wine.
reir, fair.	reir, true.
reir, knowledge.	

iú and ju

oí, suck.	reir, worthy.
iú, knowledge.	reir, rudder, steer.
ju is short only in a few words; as,—	
reir, wet; reir, thick; reir, boil.	It ought, therefore, be ranked among the long diphthongs.

ó and o

roí, a while.	roí, a help.
moí, delay.	reir, school

ú and u

ceir, hump, harp.	cáir, five, province
ceir, a back.	reir, the sea.

## Exercise 1.

Translate—

1. Is (there) great esteem on you, i.e., are you greatly esteemed? 2. I am greatly esteemed. 3. Is the day wet? 4. The day is wet. 5. Is (there) blood in your right eye? 6. There is blood in my right eye. 7. Is it pleasing with you (are you pleased) to come with me? 8. I am not pleased to go with you. 9. Is the tree withered? 10. Is there white wine, and red wine with you (have you white and red wine)? 11. I have white and red wine. 12. Is the cow fair, the goose white, the swan white, the horse red, the hound old, the wife fond? 13. They are; it is true that they are. 14. Have you great knowledge? 15. It is true that I am not without knowledge. 16. Have you know-

ledge (do you know) that a good man (is) worthy (of) regard, and fame, and esteem?

18. As the exercises for Part 1. are long this month we hold Part 2. over.

Mrs. Clancy, Miss Sullivan, Messrs. Mee, Howley, Landrigan, Healy, O'Gorman, O'Shaughnessy and O'Brien (Dawson, Neb.), have sent excellent translations of "The Two Wallets." We have not heard from others for the last two months. Let these be not surprised if they do not receive the next or succeeding Gaels.

We forgot when treating of the position of the adjective in former lessons to note that reir, old, and ceair, good, are exceptions to the rule that "the adjective follows its noun." Also, roí, bad; as, roí ceir, a bad person; ceair ceir, a good person; reir reir, an old man. Ceair is opposed to roí; as, ceair ceir, roí ceir.

Obs 2. Such expressions as, "will you," are unknown to the Irish language. In English, "will you," refers to the action of the verb; "do" that, will you? the "do" being understood. In Irish, the verb is expressed; as, "will you do"? Shut the door, will you? Céir an ceir, an reir-ceir? Here céir, means to 'shut', and the affix reir means "will you." That form of expression is called the 'synthetic' form. Céir an reir-ceir, 'will you shut, is another form (the analytic) in which the pronoun céir, thou, is separated from the verb and the 'reir' denotes future action; but the 'reir' in the former case embodies both the pronoun and the tense or time. The 'an reir' placed before 'céir' and 'reir-ceir'; the an means whether; as, 'whether will you shut?' and the reir is used to eclipse the o of céir. Céir, is a regular verb and all verbs in the language, but ten, are conjugated like it. Céir or céir is the imperative form—we would say here that, in practice, such monosyllabic verbs as céir, céir, are attenuated in the imperative; as, céir céir, etc., and generally in the personal verbs—The future tense of all the persons,—céir, or céir céir, I will shut. Céir "céir céir céir, thou wilt shut. Céir céir, he, or it, will shut.







ԾԵԱՆԴՄ ԾԱՆԻ ԱՆՆԻՅԵ, ԱՆ ԱՆ Յ-ԾՅԱ ԾԵՅՅՈՂԱԸ Ա Մ-ԵԼԱ-  
ԾԱՆ 1798.

ԱՆԵՐՅՐԻՍԾԵԱ ԱՅԱՐ ՄՆՆԻՅԵ ԱՅ ԾՈՂԱՐ Ծ. ԾԵ ՆՈՐԱԾ.

1  
ԾԱ ՄԱԺԱ ՊԱ ԵՐԵԱԿՈՒՆԵ Ա Պ-ԱՊԱԾՐԱՍԾ ՔԵՆԵ,  
ՅԱՆ ԵԱՐԵ ԼԵ ԵՐԵՆՆԵ Ծ'Ա Պ-ՅՐԵԱԾԱ ԵԱՐ ՔՕՂ,  
Ա ԵԱՐԵՄՅԱԾ Ա ԼԵ Պ-ԱՊԻԾՅՈՐ Ե'Ր ՄԵԱՐԾԱԼ ԵՅԼԵ,  
ԵՐԵ ՄԱԸԵՊԱՆ ԾՈՂԵՆՆԵՆԵ ԾՈ ԵԱՆՅՈՒՆՅ ԾՈ 'Պ ԸՕՂ;  
Ա Պ-ԱՊՈՒ ԾՈ ԵԱՐԱՊՈՅ ՅԱՆ ԱԾԾԱՐ ՅԱՆ ԵՆՆՈՒ,  
ԱՊ ՅԱՐԱԾ ԾՕԾ ԵՃԱՐԾԱ ԵԱԾ ՔԱԾԱ ՔԱՕՂ ՅԵՕԸ,  
ՅՐ ՅԱՆ ԱԸԱ Ծ'Ա ՅԱՊՈՒ ԱԾՈ ԼԱՐՅՈՒ ՔԱՕՐԱՅԾ,  
ՈՒԱ Մ-ԵԱԼԵ ՔԱՊԵ ՔԵՆՊ Ծ'Ա Մ' ԱՂ ԼԵՅՅՈՂՈՂ ԾՕՂ.

2  
ԱՄԱԾ ԾԱԾ ԵԱԼՅ-ԱՂԵ ԵԱՅԼԱՐԵ ՅՐ ՔԵՅԵ,  
ՈՒԱ Մ-ԵԱԸԱ ՅԱՆ ԾԱՈՂԱԸՐ ՔԱՕՂ Պ-ԵԱՐԱ ՅԱԸ ԾՕՂ,  
ԼԵ Պ-ԱՊԻՍԼԵՐ ԾԱՄԱՊԵԱ, ՄԱԼԼԱՅԵ, ԾԱՐԱ,  
ԱՐ Յ-ԵԱՐԱԾԱՐ ԸԼԵՅԾՆԵ, Ա ՔԵԱԼԾ ՅԱՆ ԸՕՂ;  
ՅԱՐ ԵԱՐԾԱՅ ՐՅԱԾԱ ԾԵՊ ԱՅԵՊԵ ՐՕ ԵՃԱՐԾ,  
ԼԵ ԵԱՅԱՐՅ ՕՊ ՊԱՕՂՈՒ ՐՅՈՐԱՅՈ ԾՈ ԵԱՅ ԱՅԱՐ ԱՊ ՐՅԵՕԼ,  
ՈՒԱ ՔԵԱԸԱ ՐՕ ԼԵԱՅԱ ՊՕ Ա Պ-ԱՊԱՊ ԾՈ ԵՐԵՅՅՈՂՈՂ,  
'ՏԱՐ ՅԵԱՐԱՅՈ ՅԱՐ ՅԵՂԼԵՅՈՒ ՅՈ Մ' Ե-ՔԵԱՐԻ ԼԵՅՅՈՂՈՂ ԾՕՂ.

3  
ՔՊՈՒ ԱՊ ԱՅԵՊԵ ԵՄ Ա Պ ՅՐԱԾԱՊ ՊԱ ՔԵԱԸԱ ՐՕ ԾԵԱՊԱՊ,  
ԾԱ ՔԵԱՅ ԱՊ ԱՕՊՈՒՊԾ ԱՅ ՔԵԱԸՐԱՊՈՂ Ե ՅԱԸ ԼՕ,  
Ծ'Ա Պ-ՅԵԱՐԱԾ ԼԵ Պ-ԱՊԱՅԾ ԵԱՐԵԱՅԵ ՅԵՐԱ.  
Ծ'ՔԱՅ ՄԱՐԾ ԼԱՅ ԵՃԱԾԱ Ծ'Ա ՄԱԸԱՅԾ, ԱՊ ՔԵՕՅ;  
ՅԱՊ ՔԵԱԸԱՊԵ ԱՊ ԵԱԸԵԱՐ ՊԱՊ ԱԾՈՒՆՅ ՅԵՂԼԵ  
Ծ'Ա Պ-ՅԼԱՊԱ ԱՐ ՔԵՊՈՒ ԸՊԵ ՅԱՊ ՔԵԱՐԱՊ, ՅԱՊ ՔՕԾ,  
ՔԱՕՂ ՐԵԱՄԱԼ ՅՈ ԾԵԱԼԾ ՅԱԸ ՔԵԱՐԱ ԱԸԱ Ծ'ԵԱԼԱԻԸ,  
ՅՐ ՅԱՊ Ծ'ԵԱՅԱԼ ՊԱ Մ-ԵԱԼԾ ԱԸՐ ՅԱՐ Ե-ՔԵԱՐԻ ԼԵՅՅՈՂՈՂ ԾՕՂ.

4  
ԾԱ ԵԱՅԼԱՐ ԵԱՊՊԱՅԵ ՔԵԱԾԱՊ ԱՊ ԱՕՊ ՅԱԸ,  
ԱՂ ՅԱՅԱՐԵ ԼԵ ԵՅԼԵ ՊԱ Պ-ԱԼԵԱՅԾ Ա Յ ԸՕՊԱՊ,  
ՈՒԱ ՔԼԱԸԱ ՐՕ ՔԵԱԼԾ, ԾՈ ԵԼԵԱԸԵԱԾ ԱՊ ԵՐԵԱԾՊԱՐ, Ը  
ԼԵ ԱՐՊՈՂՈՂ Ծ'ԵՐԵԱԸՐ ՅՈ ՔԱՂՄԵԱԸ, ՐՕԾԱՂ;  
ՔԱԼԵԱՊՊԱՐ ԱԵԱՐ ՊԱ Ե-ՔԼԱՅԵԱՐ ԾՈ ԵԱՐՊԱՊ,  
ՈՒԱ Յ ԸԱՐՊԱ ՅԱՊ ՔԱՕՂՔԵԱՊ, ԾԱ Ծ-ԵՐԵԱՐՅԱՐԵ ՅԱՊ ԵՐԵՕՂ,  
ՅՐ ՅԱՊ ՄԱՅԵԱՐ 'ՊԱ Յ-ԵԱՊԱՅՈ, ՅԱՐԾ ԱՅԵՊՈՒ ԾՈՊ Ե-ՔԱՕՅԱԼ ՐՕ,  
ՅՈ Մ' Ե-ՔԵԱՐԱԾ ԾՈ 'Պ Յ-ԸԼԵՊԵ ՄԱՐ ԸԱԸ ԼԵՅՅՈՂՈՂ ԾՕՂ.

5  
ԾԱ 'Պ Ե-ԱԸԱՊ ՄԱԸ ՄԵԱՐՅԱՊ, ԸՅՈ ՔԱԾԱ ԾՈ ԱՅ ԵՐԵԱԸՐ.  
ՈՒԱ ԵԱՐԱՄԱՊ ՐՅԵՅԵ ԼԵ ՔԵԱԼԾ 'ՊԱ Յ-ԸՕՊԱՊ,  
ԵՐԵ Ա Ծ-ԵԱՅԱՅՈ ՅՈ ՄԱԸԵՊԱՐ Օ ԵԱՊՅՈՂՈՂ ՔԱԸ ԵԱՕՔԱԼ,  
Ա ԵԱՐԱԸ ՔԱՕՂ ՔԵԱՊ ԱՐ ՅԱԸ ԵԱՅԵՐԱՅԱՂ ՔԱՕՐ;  
ԾՈ ԵԱԾ ԱՅԵՊՈՒ ՊԱ Մ-ԵԱԸԱ ՔԱՕՂ ՅԱՊՅԱՅՈ ՊԱ Ե-ՔԱՕԼԸՈՂ,  
ԵԱՅ ԱՊԵ ԼԵ ԾԱՈՂԱԸՐ Ծ'Ա Յ-ԵԱՐՊԱԾ ԾՈԾՐՈՂ,  
ՅԱՐ ԵԱԾԱՅՅ 'ՊԱ ՄԱՅԵՐԱՅ ԱՊ Ե-ԱՄԱԾ ՐՕ ՄԵՅԵԱԸ,  
ԵՐԵ 'Պ ԵԱՊԵԱԾԱՐ ՅԵՂԼԵ ՅՈ Մ' Ե-ՔԵԱՐԻ ԼԵՅՅՈՂՈՂ ԾՕՂ.

6  
ՈՂԼ ԵԱՐԵ Ա Պ-ԵԱՐՅԱՊ ՔԱՅԱՐԵ ԾԵ 'Պ ՄԵՊՈՒ ՐՂ,  
ԾԱ 'Պ ՔԱՂՅԵ Ա ԵՊՔԵԱԸՐ 'ՐԱՊ ՄԱԸԱՊԵ ԼԵՕ,  
ՅՐ ԵՅՈ ՐԵԱՐԵ ԼԵ 'Պ-ԱՅԵՐԱՐ Ա ԼԵԱԾԱՅԾ ԼԵՅԵԱՊԵԱ,  
ԵՐԵ ԸԱԸԱՊ ՊԱ ՔԱՕՅԱԼ ԱՊ ՅԱՐՅԵ ՊԱ ԼԵՕՅԱՊ;







Եթէ քաղցած հ' չսր քաղած այր դա  
քաղաւթիւր ճառս, [լիմօլ  
'Տա մ-Բայլե, Եթ ճարճ դա Լարճայծ  
Այր Բայլե Ծօ Բրեւթայլի Եւանթայլ  
Ծրեւթա,

'Տա Յ-Եւանթալ Յճ Եւանթա Յօ մ' Բ-Բայլի  
ԼեյՅօյի Ծօյծ

Տօմար Ծ. Եւ Նօրիւծ

### Notes.

- a Բարձրացած, v. meditating, etc.  
b Այրճօյ, n. m. ignorance.  
c Բարձրացի, n. f. rain; v. raining.  
d Եւանթայլ, n. m. abstinence, etc.  
e Այր Ծ-Ծօյլ, adv. first, in the beginn-  
f էլիմ, v. to shout, cry or call. [ing.  
g Եւանթայլի, pass. par. spared, saved,  
h քաղցած, n. m. flaying. [protected.

### ՅՈՏԱ, ԱՅՅԻՔԵ 'ՅՍՍ ՅՍՍՍ.

The following hymn, Jesus, Mary and Joseph, is  
written from the dictation of Celie Ferry, a native  
of Gweedore, Co. Donegal. I send it as a Christ-  
mas offering to the Irish readers. J. J. LYONS,  
Christmas, 1890.

Այօ Ծյա, մօ քօլսր, մօ Եւեւ, մօ իւրճ,  
Այօ Բայլ, մօ Լեւթայլ 'ր մօ Լօյ Յօ Բ-Բ.  
Եւանթա Ծայ մեւանթալ 'Ծ' օյճե 'ր Լա,  
Օրե-րա Եւ Ծյա, Յճ քօլար;  
Այւեւթայլ մօ իւրճ, մ' օրիա 'ր մօ Բրօյ,  
Ա' քօլթայլ մօ Եւլ Եւմ Եւ Բ-Բ.  
Ա' յոյի Եւթ Յօ Ելիլե, իւրճեւ  
Այր Յօ, Այլիք 'Յսր Յօսր.

Յլօյլ Ծօ Ծյա Եւ Եւեւթայլ Յօ քօլսր,  
Օ յր Եւ Եւ Եւ Եւ յարիւլ իւրճայլ,  
Ծօ' Յօյ-իւ Եւ Եւ Յ-Եւթ 'Բայլ Բայլ  
'Տ Եւթ Եւ Եւթ քօլա Յօ Եւ-իւ Եւ Եւ  
'Տ Եւ Յօյ-իւ Եւ Եւ Յօ Լեյլ [քօյ;  
Ծօյլ օրիալի Եւթ Եւ իւրճ  
Ար Եւթ Եւթ Յօ Ելիլե, իւրճեւ  
Այր Յօ, Այլիք 'Յսր Յօսր.

Օ, Եւ Եւթ Եւթ Յօ Եւթ,  
Այօ Եւթայլ 'Յսր մ' Եւթ-Եւթ,  
Այօ իւրճ Եւթ Եւթ 'ր Լա, [Եւ;  
Յթ Յսր Եւթ մե Յօ յիլե Ծօ Եւթայլ  
Օ մօ Եւթայլ, Եւթայլ Ծայ Եւթ քօլա  
Յճ յիլ մար Եւթայլ Եւ Եւթ,  
Այար իւրճ օրե մօ Եւթ յարիւլ Եւթ,  
Այր Յօ, Այլիք 'Յսր Յօսր.

Քօլթայլ մօ իւրիլե, Օ մօ Ծյա, [Եւ,  
Յօյլ Յօ մօլթ Եւթ մօ Եւթ Յօ քօլսր

Օ Եւ Ծյա, յիլե 'ր Եւթ յիլե,  
'Տ Եւ մօ Եւթայլ քօլսր մե;  
Ա Յիլե Եւթ իւրիլե, Եւթայլ Եւ,  
'Տ Յիլ օրե Եւթայլ Եւ Եւթայլ,  
Յօ իւրճ Եւ Եւթայլ քօլ Յօ Եւթայլ  
մօ Եւթայլ,  
Ա Յօ, Այլիք 'Յսր Յօսր.

Յիլ Եւթայլ մօ Եւթայլ, Օ մօ Ծյա,  
Ա Յօ իւրիլ, Եւ Եւթայլ մե,  
Եւթայլ Ծայ մեւանթայլ Յօ քօլսր  
Այր Յօ Եւթայլ Եւ Եւթայլ;  
Այր իւրճ 'Յսր Եւթ օրիլ Ծօ Եւթայլ  
Քօյլ օրիալի Եւ Եւթայլ Եւթայլ,  
Եւ Եւթայլ քօլ Ծօ Եւթայլ Եւթայլ,  
Ա Յօ, Այլիք 'Յսր Յօսր.

Ա Յիլ Եւ Եւթայլ, Եւ Եւթայլ,  
Յօ Եւթայլ Եւթայլ քօլսր Յօ Լեյլ Եւ,  
Ծօ' Յիլ 'ր Ծօ 'ր Յօյ-իւ Եւթայլ,  
Օրիլ, իւրճ Եւթայլ Եւթայլ;  
Յօ մօլթայլ Եւ Եւթայլ Եւթայլ,  
'Տ Եւթ Եւթայլ Եւթայլ  
Ա Եւթայլ Եւթայլ Յօ Ելիլե, իւրճեւ  
Այր Յօ, Այլիք 'Յսր Յօսր.

Յօ մ-Եւթայլ Եւթայլ Եւթայլ, Եւթայլ Եւթայլ,  
Ա Եւթայլ Եւթայլ քօլսր,  
Եւ Եւ Եւթայլ Եւթայլ Եւթայլ,  
Լօյլ Եւթայլ Եւթայլ;  
Եւ Եւթայլ Եւթայլ Եւթայլ Եւթայլ,  
Եւ Ծօ Եւթայլ, Եւթայլ,  
Եւթայլ Եւթայլ Եւթայլ Յօ քօլսր,  
Ա Յօ, Այլիք 'Յսր Յօսր.

Ա Յիլե Եւթայլ իւրիլե Եւթայլ Եւթայլ,  
Օ յր միլ Եւթայլ Եւթայլ,  
'Յսր Յսր Եւթայլ Եւթայլ 'ր Եւթայլ  
Եւթայլ Ծօ Եւթայլ  
Ա Եւթայլ Եւթայլ Եւթայլ Եւթայլ;  
Ա Եւթայլ Եւթայլ Եւթայլ Եւթայլ,  
'Տայլ քօլ Եւթայլ Եւթայլ Եւթայլ  
Յօ Եւթայլ իւթայլ Եւթայլ Եւթայլ մօ  
Եւթայլ

Ա Յօ, Այլիք 'Յսր Յօսր.

Ա Եւթայլ Եւթայլ, Եւթայլ Եւթայլ Եւթայլ  
'Յսր Եւթայլ մե Եւթայլ Եւթայլ  
Եւթայլ Եւթայլ Եւթայլ Եւթայլ,  
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Այսր Եւթայլ մե Եւթայլ Եւթայլ  
Ա Յօ, Այլիք 'Յսր Յօսր.

Բարձր "Spiritual Rose" 1. 82



# 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.

Tenth 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. 4. NOVEMBER, 1890.

As we shall have no other opportunity to greet our Gaelic friends before the New Year, we do so now, wishing them, collectively and individually, all possible happiness and prosperity the coming year.

Greenfield, N. Y. 11-7-1890.

Dear Mr. Logan—You will find enclosed two Dollars you will place to my credit as subscription fee due the Gael ; also, one Dollar to help the movement. May God spare you long life to see your efforts crowned with success.

The Gael is the most pleasing publication in existence to the Irish eye and heart.

I wish to ask you a private question, or public if not too much to tax you so,—

Some years' ago, in Ireland, night-schools sprang up teaching the Irish language. The teachers were paid \$8 a year, and the scholars were furnished with book and other presents of encouragement. After a while the clergy began to rout them, and broke up the schools. - - - Now, I would like to know who were the founders of that movement, and its object. Yours in the cause,

Patrick A. Dougher,

We are pleased that this question has been asked,— The founders of that movement were ostensibly the Exeter Hall Soupers and its object proselytism ; the "Lion of the Fold," Archbishop McHale, conceived that the real object was the destruction of the Irish Language. Hence the reason that in his time he insisted that every student for the priesthood in St. Jarlath's College should pass an examination in the Irish language, and that the Irish Cate-

chism should be taught in every Catholic school in his diocese, and refused the sacrament of confirmation to any child of the diocese who was not able to answer the questions therein.

The books, etc. of the Souper schools were biblical proselytising tracts ; and Archbishop McHale's idea was, that they were so organized with a full knowledge that the Catholic clergy would not tolerate them, and not only that, but that the fact of their existence would turn the people against the language, and that their [the soupers] object would be accomplished. Where the clergy erred [an error which they can never repair] is, that they did not take the course which Dr. McHale did and have the language taught in their own schools as he had in his. It was a foolish idea to suppose that the soupers would be more successful in their proselytising endeavors in the Irish than in the English language, and Archbishop McHale's diocese is a living proof thereof, for when he died over 95 per cent. of the people of his diocese belonged to the Old Faith, notwithstanding that the waifs and strays of sin and shame from the Bird's Nest and elsewhere were planted in Connemara with a view of swelling the Anglican count. He was the Good Shepherd.

The soupers' schools at that time, and the neglect of the Catholic clergy to follow Archbishop McHale's course, did a lasting injury to the Irish language, to Ireland, and to Catholicity.

The Irish-American element in the United States is over fifteen millions. 95 per cent. of the immigrants from Ireland were Catholics ; the Catholic population of the States to-day is supposed to be ten millions, and, at least, one million of these are of German and other European descent. What is the cause for the falling off in the percentage of the Irish Catholic immigrants ? [We assert that no Irish Catholic ever changed his religion except through pride, founded on ignorance, worldly



gains, or a desire to be free from moral restraint]. The answer is, the supposed lowliness of the Irish through the neglect to cultivate the language. The Irishman came here; he never saw the Irish alphabet, nor believed there was such, and therefore could not instruct his children. Self interest and anti-Catholic surroundings whispered into the ear of the Irish-American youngster that his fathers were utterly ignorant and no better than the Indian, and the youngster, seeing the apparent proof in his own parent, swallowed the bait, and hence the large number of the Mac's and O's in this country who are the inveterate enemies of Irishism and Catholicism, there being in this city alone over thirty Anglican ministers bearing purely Celtic names.

Had Gaelic literature been published and circulated, the youngster could see for himself and his parent's ignorance would not affect him.

Have we analyzed this question aright? Do the Irish element amount to fifteen millions? Some say that the Irish-American element is more than that; but, leaving it at the lesser figure, see the loss which Irishism has sustained? Who is accountable for it? First, the educators and leaders of the Irish people; and, secondly, the rank and file who would spend a dollar in the liquor saloon before they would contribute a red penny towards the preservation of their Nationality and that which pertains to it!

The New York Philo-Celtic Society had an excellent entertainment on Thanksgiving eve. The principal Gaelic features of it were recitations in Irish, *Andromache* and *Hector*, by Miss Katie M. Hanbury; *Carra Fíor*, by Hon. Denis Burns; *Óglaóic na Rann*, by Mr. O'Leary, and *Suaighín Banna*, by Capt. T. D. Norris—all members of the Society. The chairman, Dr. Cougblan delivered a very interesting and instructive address on the race and its language.

**GAELS**—The preservation of Irish Nationality devolves on you. The Home Rule programme which has come to light is no home rule. There can be no Nationality without the language. We sketched in last month's Gael how to preserve the language through the committees. Also, solicit support for your Gaelic journals. Remember that no Gaelic journal can be run as a business enterprise in the present state of Irish society, and that if a few patriotic men strive to keep them afloat for the love of the cause it is by doing injustice to themselves. Every Irishman should be taxed 50 cents a year to preserve the language, and he who would not contribute it be held up to execration. Instead of this being a loss it would be a gain, for the tone which the general distribution of Gaelic literature would give the race would repay them a hundred fold. Even as it is, compare the standing of the Irish to-day with that of sixteen years' ago. The language movement infused new life into them. You will not now hear the most ignorant Irishman or Irish woman exclaim—"An sure the Irish had no language,"

Man is always inclined to sympathize with and assist oppressed respectability. Had the Irish kept their language and literature before the nations, they would have been assisted long ago, but when the Irish were represented as half savage those kindly nations looked upon them as fit for no other state than that in which England kept them.

Prof. Jackson of Columbia College, delivered a course of lectures during last month on the Origin and Developments of the English Language, before the Y. M. C. A., a tony society of this city. The immediate subject of one of the Lectures was, "The Celtic, First Latin and Scandinavian Elements of the English Language."

Here, we have this English philologist obliged to go back to the Celtic (Where is the Latin and the Roman "letter" now?) to get the material for his lecture. Yet our Irish goms, learned and unlearned, permit themselves to be called "Ignorant Irish," whereas by the dissemination of this same Celtic through the people, the Gotho-Saxon would shut up, and the Celtic element would be respected.

An Allagheny, Pa. friend has sent us several copies of the Pittsburgh Dispatch containing pen-pictures of the sufferings of the people of Scotland under English rule, by EDGAR L. WAKEMAN.

Talk of the sufferings of the Irish people under British rule! It does not hold a candle to that of our Scotch brethren. And why our "Scotch-Irish" friends should organize to support a government which has used their kith and kin a hundred fold worse than the Southern Planter ever used his niggers, is a matter beyond our limited comprehension. Is it Religion? Such men have no religion.

Lest it should be thought that we exaggerate the above, we would recommend the reader to send for the copies of the Pittsburgh, Pa. Dispatch of Oct. 11. and 18. and of Nov. 1. 9. and 16. Each article fills two columns, nearly. We have not sufficient space to give extracts from the articles, but merely remark that we are surprised that any intelligent human beings would bear such persecution, and that any man or woman claiming relationship to that unfortunate nationality could be found, at home or abroad, in any attitude towards that monstrous government but that of hate and an opportunity to avenge.



ՏԵՃՅԱՆ ԱՃ ԾԱՅԻՐ ԱՆ ՀԼԵԱՊԻՃ.  
(Concluded)



Nursing for another  
 Cubs she fain would smother  
 So I feel to-day.  
 Sadness breathes around me,  
 Sorrow's chains have bound me,  
 They who should have crowned  
 Perish far away!" [me]

Could I think you waver?  
 No! those words I gave her—  
 "O, thou fair enslaver,  
 Thou hast won my heart.  
 Speak on, I entreat thee,  
 I may never meet thee,  
 Never more may greet thee,  
 Speak, before we part!"  
 So she then related,  
 How our land was hated,  
 Oshel devastated,  
 And its chieftains slain  
 "But," she said, "we are striving  
 Hosts are now arriving  
 Who will soon be driving  
 Tyrants o'er the main!"

O! thou who inspirest  
 Eire's bards, and firest  
 Heroes' breasts in direst  
 Woe through bitter years,  
 Unto thee each morning,  
 Who didst dree such scorning,  
 Scoffing, scourging, thorning,  
 I cry out with tears!  
 Send him back, and quickly  
 Who now, sad and sickly,  
 Roams where sorrows thickly  
 Press and crush him down!  
 And disperse and scatter  
 All who in these latter  
 Times have striven to shatter  
 Eire's rightful Crown!

O! the French and Spanish  
 Soon our foes will banish,  
 Then at once will vanish  
 All our grief and dread,  
 City, town, and village  
 Shall no more know pillage,  
 Music, feasting, tillage,  
 Shall abound instead;  
 Poetry, romances,  
 Races, and "long dances,"  
 Shouts, and songs, and glances  
 From eyes bright with smiles!  
 Our King's feasts shall Fame hymn  
 Though I may not name him,  
 Victory will proclaim him  
 Monarch of the Isles.

**RE.** Many excellent friends of the Gaelic cause have suggested that we ought to send bills to subscribers, the same as is done in other business, when subscriptions become due. We shall do so in future, though it costs time and money. However, all subscriptions are due in advance.

The Democratic candidate for governor of Mass. was elected the other day by a large majority; but the candidate for lieutenant governor, who is an Irish-American, was defeated out of sight—What a lot of white-livered bigots

**RE.** Subscribers who think the Gael worth getting should notify us of their change of residence.

## 21R 211021N 000021C.

"21n m41021 000021C 'nu41n A 01n41m  
 213ur 5ad41m am4c f401 'n t-ua13ne4r  
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"21 054n413 013, m4 'r f0101n IV.  
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 30 n4c f410 t0 l4 A r41n0e0n4c0t,  
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 'S 30 0e10n m4 n-3n10e4n4n t0 bneuz  
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"1r 10m04 3e4ll4n41n bneuz4c, V/  
 21 tu341r 4r140 0 00 0eul 04m,  
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 'S 30 0-0e4n4n40 c401n43e m404  
 K4 c401c 43ur n4 r10b0e  
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 K4c b-00r f4 m0 30 b14c."

"1n41r-re 04m, A 0411n,  
 340 0 'n f40 n4c n54b f4 10m-r4,  
 bu4c41l eu00r0m, r434c,  
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 21n le13e4n4n m0 0e10e 3eun410  
 0e10 r4n40 4n4 r40 r10r;  
 'S A m4131n4n m11r m40r34  
 214n 0-01310 t0 re4l 0e m' feun41n0,

-0e4c 041n4e4c n4 n54e4l  
 4n 04n4 0u10.



beirde-re agh rúo am' donar  
'S 3an don tuíhe or mo éionn."

Written from the dictation of Mrs. Sullivan, a native of Castle Gregory, co. Kerry.—J. J. Lyons

Nov. 16, 1886.

An Address to O'Donovan Rossa, inspired by the burning of the cabins at Glenbeith.

21 Òdarmuio éiréin Uí Òonhábáin!  
21 3-cloirfead tu-ra an cóinníad? [3aí,  
213 Clagh-gha-3aóbal agh fúio an t-rao-  
213 3uíte cum Dé le raóirre fá3aí.

21 b-fuáil-re ad' coóla, no ró fáin,  
No ca b-fuáil na Fíana buó bual d'án?  
No b-feicir an t-éirleac a3 clagh,  
'Líam an éirí3,

213 ósbhíre ar gh-aóla cum fáin?

3laódaíó agh na Fíannaíó a gh-am tráé,  
'S te3íom 3o lúdaíó 3o cruíó cláé;

'S fáio beirí ríad a' reubad ár m-boó-  
ágh a gh-éiríó,

Séirfeam le rúdar a 3-cairleágh.

Translation.

Brave Jeremiah O'Donovan dear,  
This agitation dost thou hear?  
By the Irish people though scattered, meeting,  
Praying to God for freedom.

Art thou asleep or less earnest,  
Or where are the Fenians, the bravest,  
Or dost thou see the destruction by the sons of ly-  
ing William,  
Driving our friends from home and kingdom?

Call on the Fenians, serenely,  
And we'll proceed to London, secretly,  
And while they are tearing our cabins in Innis  
Eitges,

We'll blow their castles with dynamite,

Humphrey Sullivan,

Holliston, Mass.

[We publish the foregoing principally to show what sentiments of revenge British vandalism inspires in the most docile Irish mind. They are the sentiments entertained by every Irishman whilst an English red-coat, with its concomitant evils, obstructs the Irish vision; but, alas! "Many are called but few are chosen."—Ed. G.]

We hear of a large number of Yanks who are trying to hunt up their pedigrees from the Mayflower immigrants.—What are the Mac's and the O's doing to preserve theirs?

The great pest to Ireland and Irishism, at home and abroad, is the English-educated Irishman. He embraces the majority of the orange element in these States, and the bitterest of them are of Irish Catholic parentage.

TOZHSZIKKZ1

ó e. ó.3.

[Leahca.]

3aíé mé ruar é cóin 3eal le ríeacá,  
21' éuie ré aghar 'na ór buíte agh  
leacá,— Uó.

Kí 'l ré amú3 ná iré3,  
21' feicir 3ac uile lá é.  
Fáiróir.

Ríeacá agh ruaríeacá,  
3uáeacá agh ó'aríeacá,  
Óa b-fá3aíó é gh-beiríeacá lóm é,  
'S ruaríeacá b-fuáiríeacá, éuá-  
Deal3 do éuáíó i m-boíó coirre.

Óa3aíó ré aréacá agh 3uáiríó doáíe,  
21' mte3eacá ré amac 'na íháíéíó ríó-  
óa.— Deacáé.

21 ruó éuáiríeacá an ríóíó 'gha bóca,  
3aíeacá an óaíóíó agh an róó é.  
Smú3

21aóí na creí3e ó bhádaíó 3o bhádaíó,  
3aí bháó, 3aí ráíó, a3 buacáilleacá.  
Óorágh ríeíéíó.

Óa cairleágh 'ra í3aríó,  
'Na 3-coínníeacágh na ceuóá,  
Kí tuíllíógh-re féin agh  
Ká leac mo éuio (óóá) euóá3.  
Póiríó ríeíéíó.

Óóin 3eal leir an ala, cóin mliir le mli,  
Óóin cruíógh le uó, cóin óear3 le fuí.  
Uóall

Óonhacá óub 'ra' 3-clíó,  
'Sa í3eup 'na í3eul.

buíóeul(ríeáíó) a m-beiríeacá coirca agh

We said in the Gael some where that Ireland would get home rule when her language would be revived—mark that page.

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.







der came from Archbishop Walsh, and it is equally reasonable to conclude that, however patriotic the Archbishop may be, he would hardly have inspired such an EXTRAORDINARY DICTUM from several altars in Dublin if he, too, had not received inspiration from some source above him."

Does this great light, who appears to conclude so much from his power of reasoning, pretend to say that the Pope has sent a bull to Archbishop Walsh, concerning our dear language? If so, he never committed a greater bull in his life. When the Pope or the Archbishop will issue a legitimate order to the priests of the Church, it will be obeyed with alacrity, not because they have to bow as slaves, but because they cheerfully comply with the injunctions of God's mouthpiece on earth. This great luminary says,—

"But to speak of such matter in Dublin \* \* \* shows precisely 'that at long last' the Church has seen the mistake she made, in having, for nearly two hundred years, done almost everything that could be done, without absolute persecution, to cause the disuse of the Irish language by the Irish masses."

What blasphemy! I was born in 1827 and from the time I was able to attend Holy Mass until I left Ireland in 1851, I could hear a priest or the bishop himself preach in the dear old language every Sunday; and I know that the catechism classes were instructed in that language by them. Thousands of others, older and younger than I, from different parts of Ireland can testify as I do.

Will this instrument of evil tendency ever cease to asperse our priests and our language under the plausible cloak of hypocrisy? O Heavens! hear him again,—“But with that almost (yes entire) superhuman wisdom, which is so entirely characteristic of the MANAGEMENT of the Church, she seems hastening to repair the damage that was done.” Yes, done by English heli-bounds and Irish turncoats who denied their God and chased the priests and bishops as if they were wild and vicious animals for teaching the beautiful old language and the way to Heaven. He says,—“Here we have an instance of the might of public opinion. Even the Church itself has to bow before it.” Indeed we Catholics believe that public opinion must shape itself so as to comply with the Church, which can never change. He tells us “That it is the fearless patriotic men who founded Irish language societies in Dublin that are to be thanked for the *renaissance* of the national language sentiment, not only in Ireland but in this country: but above all individuals, and certainly above all priests, Father Keegan of St. Louis Mo. is to be thanked the most.” Oh! “All! all! this will I give thee if falling down thou wilt adore me.” Where are the memories of the Rev. Father Daniel O’Sullivan, Doctor Keating, Archbishop McHale, Father Bourke, etc? What have we to say of Father Nolan, Father O’Growney, the Rev. Father Fitzgerald of Brooklyn, and others who wrote and who write our beautiful language in its natural form, and not in the accursed English type which maligns our race everywhere it is used.

He knows that the societies of Brooklyn and Boston existed for years before those of Dublin, notwithstanding his barefaced assertion. And although we feel glad and thankful to see the Revd. Father Keegan take such an interest in the language, we feel that the only cause for our great luminary's pretended great praise of him is because he (the Revd. Father) for some unknown reason,

advocates the use of English type for our dear language.

“Oh! what a beautiful bird you are, and what a beautiful voice you must have,” said the Fox to the Crow. Now hear him and judge impartially. He says,—“The next step that should be taken in this country about the Irish language should be a convention of all those Irishmen who are interested in it (yes perhaps for its destruction); *whether they are Gaelic scholars or not makes no difference* . . . (It looks as if it would suit him better that they should know nothing about it). That convention, while not dictating as to the character that should be used in printing Irish, should commend that the Roman (English) should be most used, for it throws fewest obstacles in the way of learners, and Gaelic loses nothing of its attributes by being printed in it.” It throws all the obstacles in the world in the way, for with the sounds of all the letters of the English alphabet he could not pronounce the ‘Irish’ of ‘dear, cheap, slender, music,’ and many other words. The nearest approach would be of ‘ceol,’ music, spelling it ‘kyole.’ What would become of Irish orthography? A person learning Irish in English type can never read and pronounce it properly and will never know anything of ancient or modern books or manuscripts written or printed in the real script or type. A person can only ape Irish in English letters. Our luminary, in his call for an Irish language convention, tries to imitate 2nd. Samuel 11c. 15v. He substantially says,—Call an Irish language convention, composed of English speaking people, say, for instance, good Gotho-Saxon Irishmen; well, say, like the Scotch-Irish ‘what is it?’ Place the regular Gaelic letters in the forefront of the platform; withdraw from them. Commend the letters of old England for ever, that all the signs of ancient Ireland and of her noble language may be smitten, and die; and that all her ancient literature may become lost and useless and a mockery in the mouths of her enemies.” Fac simile: “And he wrote in the letter, saying, ‘set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die,’ 2nd. Samuel, 11c. 15v.

Dear Mr. Finerty, judge that letter under the guise of an editorial in your patriotic paper. Judge its fealty to Ireland and to the dear old traditional language of the dear land to which you and your worthy paper are devoted, and see that such a wolf in sheep's clothing will not again slip into it without your notice. When those who are really interested in our dear language deem it necessary to call anything like a convention for its use and benefit, let that convention be composed of Irish speaking people who take the trouble to read and write it, and make themselves able to converse in it, and who study its grammar, and of no others. No Democratic convention will invite Republican delegates; no Republican convention wants half the delegates to be Democratic; no Episcopalian council is made up of Methodists; no Catholic Synod is made up of dissenters; no people who had letters other than the Roman (English) letters dropped them for the English, and no country or separate people who ever had a language of their own is known to have dropped it for the English. Why, then, should a Gaelic convention for Gaelic purposes be composed of any but Gaelic scholars? Why should any mongrel who would advocate the change of its letters into those of a strange and persecuting nation be allowed to stain the doorsteps of such a convention with his polluted



feet? Why should such a convention be composed of or controlled by persons who would want to use such as an expedient? O! no. Our poor Uriah has too many friends to allow it to be put in the forefront of Gotho Saxons for their use and purpose.

Yours very truly, —THOMAS D. NORRIS.

#### THE SENTIMENTS of our SUBSCRIBERS

Cal—Hollister, J Gleeson—Milpitas, O Quigly.  
Col—Redmountain, J Kennedy; Mr. Kennedy also \$5. to help the Gaelic cause.

Conn—Meriden, M O'Connell, per M J Hennehan, Providence, R I.

D C—Washington, Catholic University, Rev P C Yorke.

Ill—Chicago, P Hennehan, and T Cullinane, per M J Hennehan, Providence, R I—Lockport M Darby.

Mass—Boston, T J Coghlan, per W King.

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Mo—St Louis, Mrs H Cloonan, per J G Joyce.

N Y—City, T Young, T Browne, Miss B Dwyer—Rochester, P H Quillen, per M J Hennehan, Providence, R I.—Brooklyn, Hon. Judge Rooney.

O—New Straitsville, P Fahey, M F McDonald, per Mr Fahey.

R I—Providence, Rev. D McLowney, J T Kennedy, J E Lynch, P E Cuff, M Simmons, all per M J Hennehan. Gaels, why not take a leaf out of Mr Hennehan's book?

Pa—Phila., F McDonnell (Phila. Gaels, Mr McDonnell is in the Boot & Shoe business at 533 So. St. Pay him a visit.), Miss Mary Mahoney per J J Lyons—Scranton, M G Langan. We hope P F May of Belvue will organize for the Sisters' classes, Ballinrobe—no excuse, and that right away. Ireland.

Donegal—Drimsnagh, J Dwyer, per Miss B Dwyer N Y City—Gweedore, Rev J McFadden, per Charles C Coll, Coal Creek, Col.—Meenderry ample, M Duggan, also, per Mr Coll.

Mayo—Flaughena, T Boyle, per M Spelman, Fulda, Minn.

Rosecommon—Cloonagh, Miss Tessie Gormly, per M J Hennehan, Providence, R I.

Italy—Irish College, Rome, H Dwyer, per Miss B Dwyer, N Y City.

We have received a beautiful specimen of Gaelic script written by the children of the Sisters' Irish classes, Billinrobe, county Mayo.

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