

อย์เพ ยาห "ย่ายเรามหานเธย."

Ubabú! αρ čualajy αη γzeul Tá cupta j lejt zač Zaotal Cajnjc apjam ajp an raozal,

Legr'η 5 clearajo, 21Jac-an-Uloa,— 'Sé rin é nac d-fuil 'nan d-pón Uc rpailpínite, beas a'r món, Nac ladnann déanl' man ir cóin, Uc Zaodailse Con-na-mana!

Súo é an ce luaio an rzeul, bí oul canc ó deul zo deul, Zo ruicreao ríor ain an nZaodal, Zan oineao a'r núinne chuaiz',-Jo leazrao 'cóin ain có chom 'Snac d-ruizcice é z-clair nó o-com Oá riúd leaite 'n coman ain a donn, Ó fin zo lá an c-rléide!

]r εμη'r σ'αιτηε, ό η-α μάσ, Μάμ της Ραη τό rolur εάσ' όμη τά 'η 3Δούαι 'ηα ήμαιμας δρεάζ, 215 μις αμη καυ ηα τίμε, — 'Sηάμ "Šujo ré rior αμι" 30 τεαηη, 21 cc (κύιζεαιι κίσηα μη α ζεαηη) Lαδαμη ηα κοτία γμη μησμεαηη, Μό, le η-α ατάμο το γέμοεαο.

'Νοιγ ας απίοἀπάζ' buŋ mo rzéil, Cuinim impide ain tlioco Jaodail Cun le céile 'n καυ an σταοζαίl, 'San στεαη πάτμαιυ a nuazao, — 'Sa υ-σεαηza τήτη τάξινα κέιη, σά 'η a mearz o aimrin réin, Čleacoa 'nír i υ-κοιητη léizin, 21/an bí 'rna laecib áργα.

Ρημασειρήμα, 4αό Lużηαγα, '92. 21 ἐαμαιο μοηήμιμ: Seo ἀμις οδμάη α ἐόις τηε ό Šιζιε της Cuidηιζ, γεαη-δεαη αγ Ορμηπ-ηα-Cheize, Condae ὑάη-ηα ηδαίι. Τά γί αη-αογτα αποιγ αζτιν τη'ι γοςαι bέαμια μοη α ceanη. Οά δηιζ τηη τε bí cinητε ζο δ-γμι ζαετίμς ήμαις αι- cí. Liear τηε πάμ ἐόιμ σατη αξτιμζαό αμο biς a ἐμα αιμ αη οδμάη αἐ α ἐσδαμτο συμς ζο τίμεας τραγ τιαμη τηε έ. Le τόμ-τρεαγ ομογα, Οσήηαιι Ο'Liončata.	 'Νυαιρ α τόρτη, γε γίος bit mile κάιιτε μοήμαη, 'Νυαιρ α τίσι ματί από το bit mo choite 'γτοις ίλη σε δρόη, Όοςτώμαι από το ταοξαιι 'γ bit γιας ασματικάς το ταοξαι, 'Σ συν εασαν α σά ειξ δειτεατό πο ένοιτε 'πα έσσιατό το γάιή. Όί το πο τμιτε πά συν έμριζ απ ξεαιας Αρέιρ, Σί ευν τεινεατό γίος 'γ αρίγτ σά κατοξ σο ξέαν. δί δυηατό α' τοιξ 'πα ίμιτε 'γ δί της μις το το μοτη κέιη.
	5-coolao ac mé.
 Νιαιμ α έμιζημ-τε τυατ διό συαιμ μα μητεε 10η μο έισηη. Διήαμεαιμ μαμη κά συαιμιτε α' δαιίε μοαιό σαίι. Τιστιτ πο ζμυας απματ 'μα συιίε le mo ςίοηη. ό συς με σμάσ δυαη το 'η τσυατ. δεαη, Cεισιό αη σύιι τοιηη. 	 Carao oam ríozajo ríor ajz hor dajle An chág, a clear O'ríor me réin ojt, a rcaojlread zlojr ajn bid znád, Lodajn rí hom zo caodmail mín mac- ánca clájo: "21já cuajo re rá 'n choide ní'l rcaojl- ead ajn zo lá an dnájo."
Lin majoin Be mains of avoar mon	[The above has been printed from a type-written copy written on Father Murphy's type-writer.
 τορτΑ ΑζΑΜ τέιη, δ΄ Αη τιυζ Αηκ Α' ζ. čίΔρ Αζυγ έ ίΔη Αγ τηη ζο τοί Αη δέαι; Le ζας cumanη 'τ le ζας ζηάτ 'τ le ζας ράμτο τά παθ εασπαιηη απιμή, 21/ο cúης ήμε τίΔη leir a' τά ίΔιή a δί σαμαμ 'τ ηας m-beit. Μας cumanη leac-τα Δη οιτός δ΄ με 'τ σι, Δητήρ ηα ζ-σιαδ, 21 τμιτε αητ α' τμαος 'τ α' ταοζαι α χυι ταπαμη αημαρ? Cé ζυμ μημη α' τίση τη claoite διτε διτε τ τυμε 'ηα τιατζ. 	Copy written on Father Murphy's type-writer. Some time ago the boards of poor law guardians of Tuam and Gort, county Galway, voted to have the business of their respective unions advertised in the Irish language side by side with the English. But the-matter is a dead letter. The local papers would not procure the necessary Gaelic type and the guardians (very properly) would have no other. This affair is a great injury to the Gaelic cause, but some of our friends have the "Romano-Keltic" type so much on the brain that it is rule or ruin with them. We tell you, friends, that your bastard type shall never obtain with "a people so highly conserv- ative as the Irish," as said by that model of consis- eucy (?), Father Hogan. Friends, we are afraid your proximity to the Waleses, the Hartingtons, the Manchesters, et al, has debauched your national in- stincts. We have received from Prof. Geoghegan a com
θί το τεαέταιμε αμίσημα 'γ γαμασμ δί	plete text book of the new international language.
mjre 3Aŋ céjll.	"Esperanto." It is a very easy language to learn, so much so that one can learn it in three months.
 21 ήμαιιό ηα γαιζεαο, τάμη μέιο le celleadan ban όζ, 31 όμαι το 'η τη ταοξαί ηί'ι πο γρέμη μη μημτ ηά 10η όι, 21 ο ήμαιιαστ το μέας το 'η τέ dain σίομη πο γτόη, 21 ο' βάζ με ίμομ γέμη ξασ αεη ομοσε α γμεαό ηα η σεορ. 	However, we have too much on hand now to de vote any time to it, but if the learned Prof. take an American language (the Cherokee, in which are printed newspapers to-day) in hand and formulate it with a view of its becoming the national speech of the United States (as it should), we promise to study and master it. It is a shame for Americani to permit themselves to be classed as Anglo-Saxon when really five per cent. of the people are not o that element. In twenty years the Cherokee (to be called the COLUMBIAN) language could become our official language.

LESSONS IN GÆLIC.

XXI. LESSON.-Continued

Translation of Exercise 1.

1. 21n ce dí maic leac a nae bejo ré ole oute a manac agur an ce a dí ol ιεας μαιη αιμάιη, beio re ηάμασας ιεας uain eile, din ro é znár azur nór an craozail. 2. bejómio ain aon rzeul zac ιά ημαιμ δειότησα αιμ όμαιό, πο αιμ luins A13 rnam, A13 clor leir An muju mon FAOI FEANT AIT CUN A bruc ruar מחוז בותספ. 3. ור בנעוח בח חוט נעוחה בוה rhám ann mun. 4. nac vear ala ano rnam an linn? 5. ir vear ala als rnám an linn. 6. Ir Dear leand of ann uco a macan. 7. nan b' aoidinn (delightful) an zleann bi nomam (before me) rinze (stretched)? 8. b' aojoinn an zleann dí nomac rínce. 9. bjoeann bonb FA01 7361m. 10. nac majt O1A 3AC lá? 11. 1r mait O1a 30 lá. 12. bejö An σ-γμάιο bneat ασυr an ceac món. 13. cá dá rújl ajz zac dujne, azur dá coir, azur va laim, azur ceann. 14. nac cóin do zac duine ain an cháit báo a beit aize, azur luinz azur zleur le jarz A 548411 [pronounced, gowal, to take]? 15. 17 coin 00 34c oujne 34p 00'n mujn báo a dejt ajze. 16. cheud é an luad a tá ain 1275 anoir? 17. tá 1275 raon. 18. 0-Full mano azac? 19. ca mano AJAM, AJUT DAM, AJUT CAORA, AJUT UAN. 20, οια αη ιμαό τά αιμ όαπ, ασυγ αιμ έλομα, ασυγ αιμ μαη? 21. τά ταή DAOR, AJUT TÁ LUAC UAIN TAOR. 22. 17 àil liom do caine. 23. ir raon caine. 24. nac vall an Jháo baot? 25. 17 oall an 3páo baoi. 26 nai mily ríon; nac rearb a joc? 27. Ir milir Fion; ir reand a joc. 28. má 'r mait leat a beit buan, cait fuan azur ceit. 29. 1r FION OUIC, ACC MAC D-FUIL FAC le JAC MO? 30. cá rác le zac no 31. rujz ann ro le mo caob azur véan came ljom. 32. An majt leas a bejt came liom? 33. 1r mait from 30 dejmin [indeed]. 34 b. Fuil o' injean of porca? 35 ní bruil, man nac d-ruil rphé aici. 36. cia an Λοιτ ή: τελόσ-σέλο, λη τελό [an yah, is it]? 37. τά, ούσ-σέλο δ 21 άπο

39. Sinéao [Jane]. 40. rlán 30 paid rí. LESSON XXII

briz, efficacy ; ve briz, of or from efficacy; hence. ve bp15, becomes to signi fy, 'because'; and is now used as an adverbial phrase. TAOD, side; ve tAOD. concerning; i.e. of the side of. cur, beginning; ó túr, from the beginning. Séamur, James; vo Séamur, to James Seazan, John; cum Seazan, to John. beata, life; can beata, above life. bit, life, existence; Aln bit, in life, i.e., bánn, top; Ain bánn, on top. [at all calam, earth; agn calam, on earth; as, cá Ola alt neam azur "alt calam," azur ann Jac uile ball De'n Doman, God is in heaven and "on" earth, and in every place in the world. b, of briz; c, of caob; b, beata; S, of Séamur, and of Seasan; b of bann, are aspirated by the prepositions.

"Seal asp megrze, real asp buile, Reubat ceut 'r az oul asp mspe

21η γαιγιμη γιη το cleadcaman, ηί γσαιμκαμ' leir 30 τeo."

-Hardiman's Irish Minstrelsy, vol. 1. p. 22. (See following exercise for the translation of these words).

In the above distich m_{1} in the word mejrze, and b, in the word builte, and m, in mype, after $A_{1}p_{1}$, are not aspirated. Again —

> 5an circe ir fuan an cliú; Without treasure fame is cold.

C in the word circe, after the preposition 5 AH, is not aspirated. Nouns beginning with \mathfrak{D} , \mathfrak{C} , \mathfrak{P} , after AH, CAP, (commonly) AHH, AP, or any preposition ending in \mathfrak{D} , \mathfrak{C} , \mathfrak{P} , \mathfrak{l} , \mathfrak{H} . [See Obs. 2 page 148], have not the initial aspirated.

Exercise

VOCABULARY.

is it]? 37. cá, occ-véaz ó Lijánc Lijune, compr. of álujn, beautiful. [March]. 38. cja an ajnm cá ajnčí? Lijuzeav, money of all kinds.

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béim, a stain. Denur, Venus ; derived from bean. Unstain, a brother : a friar. buile, frenzy; cleaco, a habit. cleit, pos. c. of cliat, breast, a basket. Cliabuin, a son-in-law; acain-cliabuin, a father-in-law; bean-cilabum, daughter-in-law: macam-cliabuine, motherin-law. cnearca, honest. 111, lily. Oeand-onáčajn, a [real] brother. 5μαγα, grace; ηλοή-5μαγα, holy grace Maitear, goodness; from mait, good. Meirze, drunkenness : nor. a rose. 211ne, wanton madness, frolic, Reubao, tearing; from neub to rend. Saozal, the world; real, a while. SJAINFAMUJO, we shall cease; uite, all. Tizeanna, and Gianna, lord, sir.

Exercice 1.

Translate_

1. I am without sister. without brother. 2. You are without gold, without silver. 3. She is without bad, without good. 4. Are your brother and sister with your mother in one house f 5. My mother and my sister are in the one house with me. 6. O, Jane, are you there ? 7 O, James and John, have you love on (for) my mother? 8. Is your son alive, Eleanor ? 9. Where is the son of honest man who was here yesterday ? 10. The tall woman and the tall man are in it from the beginning of the day yesterday. 11. O, Jane you have borne the sway with you. 12. O long enduring (lived) mayest thou be, bright, secret love of my heart. 13. Because thou art, O Lord, very good, I am resolved from this forward, to be faithful to thee. 14. O loving God, O loveliest love of my heart, my treasure a thousand times, my universal goodness, I give my self up to Thee, to be under thy guidance for ever, because Thou art good to me and loving in my re gard, and that Thou deservest my entire love, from this forward I will love thee from my heart, and there will never be an end to it, by the help of Thy holy grace. 15. O treasure of my bosom, how great was the love you had for your father-in-law, whereas you paid all that was on him (all his depts) 16. Is your mother in law in the house \$ 17. She is, in consequence of her daughter being ill; but she will be glad when she hears that an honest man like you was inquiring for her. 18. Her fame and reputation through the country are great. 19. It is true they are. 20. May she be so from this onward.

The Chippewa Cothelic Sentinel challenges the accuracy of the Gael's statement in regard to the numerical strength of the Irish element in the Uni ted States by stating, "And not long since the Irish World showed conclusively that there were fully 14,000,000 of the Irish race in the United States." That was in 1874, 18 years ago. In the "Ford National Library," compiled in 1887, it is given as 23,000,000. Why not when in the city of Lawrence, Mass., the very centre of New England, out of a population of 47,000, 27,000 are Irish-American.

Extracts From Seancur 2110p., Continued-by T. D. Norris. Original Irish.

C10 το σεμα co ταδυμη ίσσυο σοη συμηε, ο σο μισηε pecao, αότ co ησεμηα αιάμισι, οcur ηαch ταδυμη ίσσυο σοη αιησεί ο σαμισηε μηαμδαγ, σια ηο όμγιασ με αιάμισε? Ιτ ε μη ταά το σεμα, copp αιδμητς σαεησα ατα μη αη συμηε, ocur ατα 1ς Οια τογασ μαμπτε ηα μη τογασ α μαιδι; copp remjσε σίαη μησιμο ατα μποη αιησεί. ocur ησεμο ημί με Οια γογασ με αμαιό ηα μη τογασ μοιδι; ocur μη μημε ηα ταμο ίσσυσ σο ο σο μισηε μηαμδυν, σια ηο τητασ μα αιάμισι.

> צוונוע סוג, סותשפט אס דפב, צוחע אוכאווש, אוכאווש חאפ חפונה, NAO claen concept comonu: Co na fonchajo fonbain ronfullechain ren. דסוות דות דומסמכ, FIAOMAITI HACTAHAI, Nuavac imbich rompuisles. Forjrjup, Forecan, Fir Deoda (Olamchulbre cacalo) Cach mac 11/2 cinajo Cinzio ap chel. Conzelb or necht veltminecht olz-Demnizur oim zruaoib (12-Nao Joinfer Jel miao, 21 Joan meremnache rlan; Sechim ian mo baichir Pachaic Plancan lein lam arionoille. 21 n 1r cach beo beiner brech ber ahae a toza.

Modern Irish, using as many words of the ancient as the modern will admit, to show their agreement and similarity. The little glossary given below will make those words as plain as any in general use.

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 sin, etc. sin, etc. cluin mé, a Dial cínis mo rifse; ha rean no God lireet my path the aire in a sord direct my path The addas nat higher habitation than that in the testimon of the Nova Law, If would not farmet in torease atter in scale. sin, etc. sin, e	2N 3	207
 9 (μ τ τ τ τ τ t stall not stain their white hose of the stand terms of the sta	παιδ τέ: Δζυτ Ιτ υμπε τηπ, πά τάποδ ιοξαό όο; ό το πιζηε ιοπαπθατ, εια 30 υ-ειζιό le h-αιζηίζε. Cluin mé, a Óla l τίπιζ πο řlíže; Να τεαπ αιζπε, πα h-αιζπε πόμμεροταζα; Νίομ člaonaταμ coječeanτ7 cóμτεατδ8 (coμπομ, Deus, Dominus), 50 πάζ ιοπαπεατθ τροπμίζατό, Fuilceacel 0 rean. Ir é róinžíoll 1 rininne riata 12, 21'r riatonujrel3 πα π-αογ. Νματάτ το μπθιζί4. Ομτυίζιπι é. Fearcanl5 50 η-τεμπηίζεατη rior Dia- (D'a jr cujbel6 cačal7) (ta, 5ač mac ισηπα činl8, σο cinziel9 ajn čeal20. Coinzeib21 (conzouížeann) an τά μεαττ 22 τεμπημεατ23 τιζια24(τροταίας) Νά σοιμτεοτατ ζία α πιατ25. σαδαμετό πητε δμειτ řlán. Sečim26, jan mo δαίττε, Ράτριαις.	 forgiveness. 2 μημαράγ, n. m., strife, contention sin, etc. 3 cja, [here a conj] though, although 4 Διθριγτ5, adj. frail, perish, perishable 5 γογαό, n. m. a dwelling. abode, seat 6 τάμο, v. he gave; μά τάμο, that he did not give. 7 cojcćeaμτ, n. m. decision, equanimi ty, discourse. 8 cojújte or cojújteato, n. m. the God- head, a lord or master. 9 μομαματό, n. m. increase, μάζ μομ αματό, that I may not increase 10 γμητεατότ, n. m. decision, judgment 12 γματά, n. m. a good god, a lord. 13 γματημγε, n. f testimony, witness. 14 μηθητ, v. to put to death [from μη about and bjt, to wound. 15 γεαγταρ, v. it is known, or is made known.
	 Οιη τά κά beo, bejnear bnejt, Τοξατά27 έμιζε. Le bejt leaŋτa. English translation. What is the reason forgiveness is granted to man, after he has committed sin, provided he has reperted, and that the angel receives not forgiveness after his rebellion, even though he should repent? The reason is, because man has a frail human body, and God has a higher dwelling than that in which he was placed; but the angel has a subtile, pure body, and God has not a higher habitation than that in which he bad been : and this is the reason that He would not grant him forgiveness after his rebellion, even though he should repent. Hear me. O God ! direct my path, The oldest fathers the fathers of potent knowledge, Perverted not the judgments of the Lord; That I may not heap aggravation Upon the bloody crimes of men. The truth of the Lord. ["of the ages"] The testimony of the New Law, [I would make it Warrant that Nuada shall die; I direct it. Divine knowledge, it is known, decides T o which veneration is due). That each man for his erime Shall depart unto death. The'two laws, indeed, contain examples of vengeance. It shall not stain their white houor, I Shall pass a sound judgment; 	 17 cača, n. m. honor, worship, etc. 18 c₁η, n. f. crime, fault, offence. 19 c₁η₃γö, v. to walk or pass away, to proceed [terrible 20 ceal, n. m. death and every thing 21 co₁η₃e₁Ø (coη₃bu₁'₅e₄ηη), v. detains keeps, retains. 22 peaċc, n. m. power, law, authority 23 ve₁γm₁peaċc. n. f. quotation, proof superstition. 24 v₁×1a(v₁'oválac'), adj, evil, vengeful 25 m₁av, n. m. hônor, respect, worship 26 γeċ₁m, v. I imitate, I follow. 27 co₃avċa, pass. par. chosen, etc. [The gallant and learned Captain has no occa sion to shout for help to digest our old books, Ed Cá Aŋ ván A leaŋar ajċrʒnjobċa 'a mjn₁'₅ċe ó ċ ean lájm₁x₅n₁b₁ŋ ċ chapu₁'₅ċe vo rʒnjob U₁U₁µ_Am Ó h.Óʒá₁ŋ 'ran m bU₁ava, Rapaċ Nuaċ. 21 ċana ʒil ŋá veapmav bejċ rjoċojlce

Every hand is punished as it deserves, For every living person who gives judgment Must have been chosen to it.

Glossary.

1 tozat, n. m., indulgence, remission,

- n,
- 1.
- e. .t.
- e

- e

- η.
- 0
- e blos,

- f,
- 1.
- p

- e, n mjocomtrom,
- 21 η-ελομαό, σ'άμ ηληρομαό α'τ σ'άμ ríjtreonald,

21'η σ'α η-σαίισα γιη, ηά παιμεεαπηα Δέτ κίοη ήδημειητ.

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Οο ċajlleamajn, mo ċeacajn drujo àn d-rjon leożajn, Οο γ3ajpeavan ċan rajnze ve ċnujm boċnaċ,	Οά lejr an m braon an n-ojl, Οά lejr an m-braon an n-ojl, Uć an naoúr breáž 'ran žeanamlače Οά le ljnn an braojn an ojl.			
 Ċum cażajżće le σαηαραίδ, σ'α γίορ leożηα, Ŋί μαιρισ γιη, 'γηί μαιργεαμηα αόσ γίορ μόμησητ. Cá δ-γυιίο πα γεαραζοιη δυό ξηίοψ' cρόδα? 'S δυό čalma σ'α δ-γεαςαμυμη 'γ αη μιηη θορφα, 21'γ ζας καραίρε δυό čεαηπαγας, σο 	'S τά ευμήμε ίμοη Δημ η' Δταμ Δσυγ Δταμ η' Δταμ ήόμ, 'Συγ γεαμοδομε απ δαμε, 5-ευμοελέτ Δ τ-Δογ ό5; Lά γαομε, Δομαμό 'γ ηματσμό δα ταιτ- ηελήμας ίμοη Δη σίεο δμέεατ αευ τεαττ α δαμε σμοδ ταμ έμγ δηλοη όι. Νή 'ι ημέ ταμπ, 7ς.			
ή μο ταη. Ν μαικιο τη, τη μαικεαμηα αότο κίοι μόμειο το κίοι μόμειο. Cá δ. τμιμο άκ η. Εαζίμητου ό όεα ηη σμεσμαό, 'San ajame τη το σάεα ζατζαό άκ η. 2017 όζα, Flata ceakt ηα δαηδα 'τα εκισή τίμαι το τη, 'τ η μαικεαμηα αότο κίοι μόμει το τη, 'τ η μαικεαμηα αότο κίοι μόμει το τη, 'τ η μαικεαμηα αότο κίοι μο τη, 'τ η μαικεαμηα αότο κίοι το τη τη	Οο ἐμαίας σμάἐς αjμ δαjησμεαδαἐαjδ ουί 'γσεαἐ 30 σεαἐ αη όjί, ίεjγ αη η3αδα '3υγ αη σάjίιμμ 30 com- ομσαἐ le ηα γσόμ; 21 m-δεjčeač τύμι α3ατ ởul 1 3-cleam- ημγ le cailín τεαγ ηα m-bó, Jr beas αη γάγας žeoδέā γα 30 m-beoč α3ατ δμαση le η-όι. Νζί mé caiŋτ, 7c. Seo γίαμτε το πο μιηπομ α3υγ γίαμ- σε το πο žμάζ, Siájησε το ηα com αμγαηαίδ 3-cuiτeacc α μαμ σά; Siájησε το ηα h-Éineanηαιδjδ, béjť γαομγε αcu κόγ, Jr ní béjť αη lá caince κα δμαση beas οι. Νζί mé cainτ, 7c.			
By P. A. Dougher.	21H UULLIN UREUC, (Le P. O'L)			
υιό cleačtač ljom ó μυζαό mé a'r mo rinrin i d rad nomam, 'O-calam zlar na h-Éineann didead az- ainn punch zo-leon; Njon mill ré 'r njon mandaid ré 'r njon zoncuiz ré mé zo róill, Ó tuz didacur Lión dúinn cead braon ól.	^b í niż in Éininn καυ ó 7 ir κου ó roin a dí 7 beit anír leir. Oo por ré bean bneáż 7 dí mac alze lei an a cuz at man ainm Seázanac Riz Éineann, oin di a atain tum an nizeate vo tad- aint vo can éir a dáir réin. Fuain an niożan dár realat nna tiait ran, atc má ruain níon toiméat an niz a cujm- ne a d-rat: vo por ré bean eile 7 dí			

אוֹן'ו שפ כאותב דא את ז-כתעורזוֹת 'חסור Νά πειτσε αια bit σε 'η σ-γόμς, 21 ε αη ηάσμα υμεάς γαη ζεαηαήιαες

Tá legr an m-bhaon an n-óil,

ης α δ-βαο: το φόγ τέ bean elle 7 dj being mac alze léite. Νί μαιδ τί ηπα ceann no-matace an a ron-ran rein ní part rj po-olc- vá lear mac no zup פותול אח כתועת דעאד חחא ש-טוסתהחאולוט

πατα, πόπα; απηγαηή το πέαταις α chúc 7 a zháin can bann, ain a d-reicring of 30 paid Seasanac as oul cum cinn an a macaid rein; 30 deimin bí a γάγ αψαιί clúm ηα η-έαη, αη méjo ηας m.bonnad ra lá do bonnad ran ortce. Dá larfað 300c ná 3חומח מת לחעוד buacalla 1r an 3ημηr Seasanajs το larrat, δί αη οιπεασ γαη ηιαπηλότα αηη. 21ότ má bí onoicinear az a lear-mátain ain, bj cion 7 ceanamlact az a lear-teandnájčeačajo ajn.

Cuinead cum reoile an chiún. ba jnác lejr an m bainniozain lón anain 7 reola to cadaine t'a macaid rein, 3an An elhead 7 do cultreat reans Alt do γύιι το ταθαιητ το Seázan bocc πό ruim oo cun ann; maireat oo noinioir a tír veandnátac cuiv ve'n lón leir. oin díodan cóm ceanamail ain 7 díodan An padanc a rúl. Níon cum Seázanac 11 1úl O'A ACAIN AN ÉA3CÓIN DI A3 A CEANao ajn aco oo cujn ruar le zac amzan; oubains re leir rein 30 minic nac mbejdead ré az déanain achann 1011 rean 7 mnaoj act 30 n-imediao leir 13-cionn camaill 30 h-A10 é1311 man a hJeódad ré a deata to tuilleat le lut a jéaz.

Τμάτησης άλιηση σάη 300 re απαί Δη Fúo Fajtce atan cia duailfead leir Act reanoume hat leat fulat not oo cuin cains ain as a fiarnuize de an naid a lear-matain 30 mait do. Ní reaσαιη τέ спеат έ αη γπεασπα ba ceant od tadaint ain; níon tiz leir bhéaz o ηηγηη, 7 Δη Δη Ο. ζΔου eile ηίοη ζΔίζ-1n legr An Fingnne vo cup 1n júl vo. "און לוז ופאד," אף אח רפאחסעועחפ, "אסח חול DO ceile onm-ra; חו b-ruil Aon éazcóin ván veánnat ont nac deuil a fior 151 1-12." 21p 1-2 páo ran 00 duail an reanoughe buille de flagon an clojc do bí caob legy 7 njöne bullan og. "Cadagn adaile leat é rin," an ré; "adain le o' αταιη τηιαη 7 ιαιιαις το ceannac συις, 7 σέλη ηληραιζαός ληη σαό λοη ιά λο oul cum reoil ain majoin 7 as ceace a baile am chachona; cuinim zeara onc JAN INNTING TO NEAC AIR bit ca bruain-Ir é." 21r 30 bhát leir an reanouine. Do bein Seatanac an ceann an an m-

AIR TRIAN 7 IALLAID DO 7 DEAN MARCUIZεαότ αιη 3αό αση ιά τη αη σ'ομουιό αη רפאקסעותפ סס.

Maioin và naid Seatanac az vul an muin an bullain 30 D.Cí rcoil. "21 לולeanna," an an bullan leir, "ca oa learmácain az leizean ainni deic breoice; ספות דו ופס אלאות חאל ופולודדוט אטח חוט FAOI AN TREIN I. ACT MO CHOICE 7 M'AOOra; cáio cum mire à mandao amánac. Cuin D'atain jannajo a η-oju an rice bnocalne acc ná bíod eazla onc 30 nforfaid rí zneim díom-ra zo deo. 21101r σπάς ειστην-τε πα υποταιπισε απ είμιςcead.ra, bi-re 1-3an com; emediato an bean breosce ar a leabard, best a Dá uillin an da unrain an conuir 7 clab Δημη Δ5 3άημε Fum-ra; r5Δ0117eao-ra chí luco mo mandia 7 cuppead plac rúite-re a déanfaid dá leat di ó mulιλό λ cinn 30 lužajoin a coire. 21ηηγαη léim-re an mo muin 7 ar linn anaon 30 bráż."

Le h-einize znéine là an na manac cuajo na brocajnjoe cum an bullajn onic 7 duzavan janade an oneje ajn; Act bí ré ránac coib bhir re thíota σε ταραζαιη. Τιμόιοιιασοη αρίγ έ 7 tuzadan lanace eile an dreit ain ace ba έ αη τσέαι κέασης έ. Οο τηπόροιιασαμ é an chear uain, le n-a linn rin cainic An dainniozan an an n-conur; co leiz rí a dá uillin an an dá unrain 7 00 dí clab Anni A3 3Annibe; beanc An bullan j. Νυλη λ cuzaoan an chear lannacc drir ré chíoca zur an áic nha a paid an dainníozan, 7 oo cuin plac rúice 7 ηιζηε σά leat of o mullad a cinn 30 luzajoin a corre.

Oo léim Seázanac an a muin 7 ar leo απαση 30 brác. Οο πυζασαπ απ αη η-3200 δί κόμρα 7 ηίοκ δεικ αη ξκού δί ηη-Δ η-01Δ10 ομηΔ 7 ηίοη γελολολη ηλή ηλ cojoce ηό 30 ηλιο σράς ceojo 7 ηειης ηΔ η.οιόζε Δ5 συισιη 7 00 żpjallaoap jrzeać j 5-cojll mojp. "21ŋ b-ruil ochar onc?" an an bullan breac le Seázanac. "Τά," an Seázanac, 7 oo duall an bullan breac buille de cor Dá coraid an an calam 7 cainic aníor cuize bono lán ve'n diav bav breazia bullan 7 tuz a daile é; ceannaiz a at. blar béal ouine aniam 7 o'it Seázanac Α σόιτη. "21η0ης," Αη γαη bullán le Seázanac, "cejojn anájnoe an an 3chann-γαη caob leac 7 γeuc an cionn cú aon 10η5ηα." Suar lejr 30 luat léjn. "Cím," an γé, "neul món oub" "21η neul món oud a cionn cú," an an bullân, "Ir canb món oub é cá az ceacc cum chooa ljom-γα, acc jr beaz an macar oo-γan, ojn béanγαο γα buao ajn; γαη-γα man acaoj nó 30 m-bejo an cac an 3-cúlajb; can anuar annγan 7 jc chojoe 7 aod an cajnd cujd 7 bejo oo neanc féin man aon le neanc an cajnd jonnac."

υλό πό żeáph σόβυ 30 στά ημα Δη ταμυ πόμ συυ 1 láčan μαη υιί λήη υμα. Seo cum a céfle an venta. Oo μιζη eaσαμ vali voz σε'η vali chuajt, friean σε'η άμσάη, 7 άμσάη σε'η friean 7 σα στοσταύ foctar ηα h Eineanη le h-uacταμ ηα h-Eineanη fr ap an m-vullán breac 7 αμ αη σταμυ συν cófn Ruz αη vullán vuajt ap αη ταυ το τοιτ τάμης Seážanac anuar 7 σ'jt ré an chojte 7 ηα h-aota man σ'ajtin an vullán το 7 bí a η eapt réin ann man aon le η eapt an τant vujb.

21η ιά απ η-α ήματας το cuajo Sea3-Anac an muin an dullage duic anir 7 ar 100 30 brat. Do puzyoan an an 13401t dí nómpa 7 níon dein an zaoc dí nna n. σιαιό ομηα 7 ηίοη γεασατοη ηλή πά cojoce no 30 μαιο σμάσο αη ceojo 7 meinz na hojoce az ceace 7 το chiall-ADAR Irceac 1 3 coill moin "21 b-ruil οςμαγ ομς?" αη αη bullan. "ζά," αη Seatanac, 7 to buall an bullan breac buille de coir dá coraid 7 tainic anior cuize bono lán ve'n biao bao breazia blar beal outre anjain poine ran 7 o' it Seatanac a toitin de. "21 noir," an αη bullan breac, "τέρτη απάμτε αρ αη 5-CRANN ran caob leac 7 reuc an breiceann cú Aon 1013rA!" "Cim." An Seas. апас, "neul тор селрз." "21n neul món veanz a cíonn cú ir cand món Deans é cá as ceace cum choda liomra, act ir beas an matar to ran; bean-דאסידא טעאוט אות. דאחידא ואאת כאסו חל 30 m-bejo An cat An 3-culaid, can Anuar Δηηγωη 7 15 споров 7 ΔΟΟ Δη σωμο Deing 7 beid Do heand rein 7 heant an

טא לאתט וסחחאב."

υαό πόι-ξεάμη σόιο 30 σ-σάμης αη σαπο πόη σεαπς — com món le choc η lάταιη αη bulláin dric Seo cum a céile an deinc; σο πίξηεασαμ ball boz σε'η dall chuajo, írleán σε'η άπσάη 7 άπσάη σε'η írleán; 7 σά σ-σιος κατό ίος σαμ ηα ή Είμεα ηη le ή-μας σαμ ηα ή-Είμεα ηη η και αη m-bullán bheac 7 αμ αη σ-σαμό σεαη 5 bat ceapt. Ruz an bullán buat αμ αη σ-σαμό καοι σειμεατό, cáinic Seázanac anuar 7 σ' jt ré αη choite 7 ηα ή-αστα 7 δία ηεαμτ κέιη 7 ηεαμτ αη σά ταμό αηη.

21 ajoin an chear lae cuajo Seatan-Ac an mun an bullan bric 7 ar leo a-אַסטאָ. די אַסאַראַראָ אַר אַר אַר אָראָסאַני אָן nompa 7 njon dein an zaoc di nn a nσιαιό ομμα 7 ηίομ γσασασαμ ηό 30 μαιδ onúce an ceoro 7 meins na hort ce as cujojm 7 vo chjallavan preesci j 3-cojli יאסות "צוח ל-דעון סכתבץ סתכ?" בת בח bullan breac. 'Ta," an Seatanac, 7 to buail an bullan breac buille de corr d'a corair an an o-calain 7 cannic anior cujze bono lán ve'n biad bad breazia blar beal oume main poine ran, no o roin anuar, 7 o'it Seasanac a leon toitin ve. "21 nojr,' An an bullan breac. τέισια απάμποε απ απ 3-οπατη γαη caob leac 7 reuc an cionn cú aon 10n-3714." Suar lejr 30 luat lejn. "Cím," An ré, "neul món bán." "21n neul món báŋ A cjonn cú," An An bullán breac. ir cand mon zeal é aca az ceace cum σροσα ljom-ra; συστητίο αραοη le ceile act γαη-γα ημαι ατά απας ηό 30 m-bejo an cat an 3-culaid. Tan anuar Annran 7 15 choice 7 Aota An Caind bain 7 bejo oo neant rein 7 neant an cappo outo, an cappo cepto 7 an cappo bain 10nnat. D'éir é rin bain an reat. AO CIOM-TA; CAT CIMCEAll ONG & ACC AN το θάγ ηό το δεατά ηά καιτ τίος έ 30 σεό. 21ηηγαη сија те тар а сијскеао 7 τρά ζαθαηη σά αη σ.γιίζε 30 βράς ηηα לואוס דאח כאולדות נפוש כאף שיעאול כעש tinn 7 cum veinio chí huaine 7 eineoc. AD ANIT AM FEAN Alunn 65."

(Le bejt an leansmuin).

Russia has forbi iden the teaching of the Polish language in Poland. Why i We address this interrogatory to "Irish patriots." "A nation which allows her language to go to ruin, is parting with the best half of her intellectual independence, and testifies to her willingness to cease to exist."—Archelishop Trench.

"The Green Isle contained, for more centuries than one, more learning than could have been collected from the rest of Europe. * * * It is not thus rash to say that the Irish possess contempo rary histories of their country, written in the language of the people, from the fifth century. No other nation of modern Europe is able to make a simtlar boast" — SPALDING'S ENGLISH LITERATURE, APPLETON & Co., N Y.



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

Published st 814 Pacific st., Brooklyn, N. Y. M. J. LOGAN, Editor and Proprietor			
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Eleventh Year of Publication.			
VOL 9, No. 6 SEPTEMBER, 1892.			

Remember that the First Irish Book is given free of charge to every new subscriber.

Subscribers will please remember that subscriptions are due in advance.

Gaels who have not the good fortune to possess a copy of O'Curry's Lectures should not miss a single number of the Gael, especially the coming issues containing Lecture VII, which treats on the pith of genuine Irish History, The Annals of the Four Masters. Irishmen, whether they be able to understand their language or not, should get the Gael and study these Lectures as they are an epitome of that bistory of their country which has not as yet been translated into English ; for, apart from the Four Masters, O'Curry is the only competent Irish scholar, unswayed by English prejudice, who has compassed it. And he declares that the true history of Ireland has not yet appeared in the English lang uage. And yet the great majority of what are called educated Irishmen seem satisfied (from their apathy in relation to the national language) to take the versions of the Froudes for the true history of their race and nation f It exhibits a state of national demoralization unparalleled in the history of the world.

We have received No. 42 of the Dublin Gaelic Journal. Four pages of it are devoted to Mr. Wm' O'Brien's splendid address to the National Society of Cork on the National Language; also a synopsis of Mr. Healy's speech on the same subject before the House of Commons, on May 9th, 1891. We would remind the Journal that the defunct Irish Echo of Boston opened its columns to the "BomanorKeltic" type, and that it died f Gaels will not

have it .- especially, in Eire Muor.

We regret our friend, the *Tuam News*, has not procured Gaelic type. Its persistence in the use of the "Romano-Keltic" has cost it many subscribers here.

We have received a copy of the "Irish Phrase-Book," by Father Hogan. It contains so many errors as make it unfit for the hands of youth. It is a pity that the author did not submit the work to some practical Irish scholar before sending it to press; if he did such bulls as the following would not appear in it.—

She knew by her, cu5 té aiche ujppj. He caught him by the ears, bejpjr ap

cluarajo ajn.

To know God, cum eolujy v'razajl an Oja, etc., etc.

Friends, distribute the Gael as much as possible, especially among colleges and other institutions of learning where the extracts from Spalding will be closely examined and inquired into. Spalding being an emicent (though b gotted) Protestant writer his works attract attention, particularly, when noticed in the Gael; and once you secure the public ear your battle is won.

Hence, get your Irish-American neighbors to join in the furtherance of this purpose:

Now is the crucial moment in the life of the Gae lic movement. The first act of a home rule parliament in Dublin should be to have the language of the Nation taught in all the schools. The Gaelic workers at home expect this to be done; but, unfotunately, there are many shoneens among our people there, and we should work with renewed energy here to uphold the arms of the patriots.

People express surprise when they hear of THE GAEL being seen in London, Paris, Rome, Berlin, Vienna, St. Petersburg, etc. They need not; over three hundred copies of the Gael have been mailed monthly to all the institutions of learning from St. Petersburg to San Francisco that we can locate. That is what has extended the Gaelic movement, and it is to it we apply the \$5. occasionally sent us by patriotic Irishmen And yet other so called Irishmen grudge to contribute 60 cents a year !

Every Catholic family should patronize one or more Catholic journals. The following leading Catholic papers come to this office :

The Freeman's Journal, New York. The Tablet.

The Catholic American, " Catholic News, " The Sunday Democrat, "

Catholic Advocate, Louisville, Ky. The Catholic, Pittsburgh, Pa. Catholic Citizen, Milwaukee, Wis. Catholic Columbian, Columbus, O. Catholic Journal, Memphis, Tenn. Catholic Knight, Cleveland, O. Catholic Mirror, Baltimore, Md. Catholic Sentinel, Portland, Or. Catholic Sentinel, Chippewa Falls, Wis Catholic Tribune, St. Joseph, Mo. Colorado Catholic, Denver, Col. Connecticut Catholic, Hartford, Conn. Kansas Catholic, Kan. City., Kan. The Catholic. Detroit, Mich. Morning Star, New Orleans, La. Catholic Journal, Manchester, N. H. Northwestern Chronicle, St. Paul, Min The Visitor, Providence, R. I. The Monitor, San Francisco, Cal. Western Cross, Kan. City. Mo.

Also, secular Catholic papers, as the Irish World, Boston Pilot, Irish Pennsylvanian, Pittsburgh ; American Celt, St. Louis, Chicago Citizen, etc.

Canon Bourke's Easy Lessons in Irish being now run out, we hope Irish-American editors will announce to their readers that they are being reproduced serially in THE GAEL. Let us push the work until the home rule parliament teaches the language in every school in Ireland, then our labors here are over.

Do those who complain of the smallness of THE GAEL know that an English paper three times its size can be turned out at what it costs ? Yes, it can ; Gaelic composition costs treble that of Eaglish.

Bat see what the readers of the Gael have got. O'Curry's Lectures on the Manuscript Material of Irish History cost in Dublin to-day #1 10s. The Lectures proper contain 458 pages. This issue of the Gael prints seven of them ; and by dividing the price of the book by the number of pages, it will be found that the seven pages are worth 11 cents. 65 numbers of the Gael, at three pages an issue, would complete the Lectures, and the cost of the 65 numbers (five and a half years' subscription) is only \$3.30. Thus the subscriber has \$7.50 worth together with Bourke's Easy Irish Lessons and the other interesting Gaelic matter which it contains for that time for \$3 30. And, friends, no Irishman should be without O'Curry's Lectures: the only history of Ireland written in the English language by a man competent to read the original.

A GAELIC CARD.

We have seen a very unique and instructive card pulished by Mr. M. Downey, Montague, Mich. In the centre is the facsimile of the Eight Dollar Re-volutionary Currency of 1775, with the harp and shamrock, and the legend of the times shortly re sited. cited. Then on one side is the Lord's Prayer, the Hail Mary, and the Ten Commandments in Irish. Underneath and surrounding, also in Irish, are the names of the months, the seasons, the days of the week and other interesting Gaelic mottoes. We congratulate our friend Downey on the ex-

cellence of the plan of the work.

An esteemed lady member of the P. C. S. called on us the other day and urged us to pubish the Gaelic Historical Album with or without the photos, and to treat of those who took prominent part in the movement the same as if the photos were published; have the book bound in Irish poplin and have it on exhibition at the World's Fair. At all events the book will be published ; it is a necessity in view of the persistent efforts of selfseeking, unscrupulous men to falsify the history of the movement, even within the lifestime of the actors.

A cultivated, learned people (though oppressed by tyranny) will never be slighted when known to be such. The revivification of Ireland's ancient language and literature has already borne fruit. The two men who are guiding the destiny of this great nation to day are Irish American, aye, and Catholic at that- Chairman Carter of the Republican, and Harrity of the Democratic National Com mittee. That would never come to pass had it not been that the Gaelic movement has placed the Irish element in their proper light before the world. Let those who would controvert our claim say what was the position of the Irish element, at home and abroad, twenty years ago! There can be no effect without a cause. If what we claim be not the cause What is ? The social status of the other peoples of the world has not changed a whit since then.

NÓRU ÓJ NIS CEULLUIJE.

(Written from the recitation of Mrs. McGann, a (Written from the restriction of Curry, Co. Sligo, -J J Lyons.)

- 1r átban razajne óis mé 21 coizeat le leizeant.
- 'S bidim az ól lé mhá óza 1 3-ceann Jac ceanoa da o-ceijim;
- 21 σιζελός Α' σηλόηδηΑ
 - Mac bhonac mo rzeul,
- 21/6 δειό α σεαρικαό 1 η-σιαιό τηο Νόρα 'S 3An mo oois Ain A deit leit.

'Jur a' Nona, ceo réin onc, Ιτ σύ peupla η Δ η Δησηε,

- Ιτ τά Δη οπΔηη Δ Ο. 515 blát Δημ 'S a b-FATANN A' mear AIN;
- 'Jur o' olrainn-re bo leac 21 d-Fuil pomam 30 0-cj majon.
- Ujn a' 5-cunoan a bejt porta Le Nona 03 N15 Ceallaste.
- Jur ruspat no same Ní deánnar le bliazain,
- Q'ŋ Am uoajo an fáz mé 21 0 3pao zeal mo ojajo;
- 21 ήαιζηε ός ηα η-bán-chuc,
- Ir leac Jup cajll me mo cjall, 'S JUR TH FUAIR NA JRATTA 21 bí 1 1-0A1 DAM Ó OJA.

ain-Betrie's a J. M. Nº. 1284. of The Emis killon Mragoon, idem 47.

	a produce man
21 Juan a cuaro mé tre mo topur	10
213 Toban Sean Séim,	010
Cé buaileio onm acc an disdean	'3u
'S buo binn zuc a beil;	17.0
Dí a τά clac chuinne zeala	ple
21 Ap An eala App Loc Cé,	'Sí
'S 30 m b' reapp hom a beit 'na h-aice	'S'
'Μά η δ-γιαβέσας ηα ηλοή.	'S 3
21 p tozdájl mo čluspe cam	1.200
21 cualajo mé zlaojo,	Śju
30 μαθ άπο-εαγboz Guacmuman	Šju Šju
le m' οπόμα δαιης όjom;	1 1 1 1 1 1 1 1
213ur o'éjnis mire ruar	213
21 μη τηο έμαλο έσιγ ή έλοι,	1.
ישטאד אל ספא הואז געון באלים אלים אלים אלים לאים לאים לאים אלים אים לאים ל	\$ju
21 mears na 3-cuanza liom j.	~
'S σά δ. γειςτεά-γα Νόμα	S31
'S a cul leir a' cuinn,	Sar 1
Faingive oin ain Jac meun leite] ŋ-:
Sur í néjoceac a cinn ;	
'Sé a subappe a cappein breat zleurea	Itwa
'S é a'z éanmaiteact ain loinz,	On a In e
50 m-b' keapp legr agze kein j 'Na Egpe zan pogng.	I'd n
	Tal
'S τά το δοτάη αιμ αητάμο	I cal And
' συν α αξαιό απην α ηισαοιέ,	But That
Súo rileáin thé n-à ceant-lán	Гца
'S ηί άμητη α τεαέτ γαοι; Τά αμτσεατ τεαιιαιτ τά τόσται	Oh!
'S 541 A01 pj511 lé 1/2 joc,	The
'S cé bio Âjt a b rult mo peamspáo	And
'S j Νότα ός τηο τημη.	But
The second s	Myv
15 03, 21 S 15 03.	'Tis
Taken down from the recitation of Cormac Mol-	'Tis Ne'e
loy, a native of Lettermacaward, by	Thro
ANTHONY J. DOHERTY, Cruit Island N. S.	тигс
1	Thro Twic
]r ό5 4'r 'r ό5 'cujn mé σúil 'ran 3neann,	For
Déanfainn rúznað le mo nún ain faill;	I've
Μj'l bajle-cuajn ajn bjż a η3luajrinn	Not
Αηη, [bujdeal pum Ναό δ-μυίζηηη παιζοεαη ός αηη, α'r	The
THE REPORT OF A DESCRIPTION OF A DESCRIP	For
S3A1pc mé apépp a13 an d-ruinneo13 ann,	134
S3A1nc me Anír A13 An Donur 30 ceann;	10.

'Sé oudaint a h-atain liom nat haid rí Ann, (DONN. Jup eulais rí nein leir an mbuacaill Cjockajo 'η Sampao 'sur κάγαιο 'η , reun, (3. Chrop

au-Petrie's a.J.m

Nº. 555.

οσκαιό 'η συιΙίιμη τίατ αιη θαρμα πα ocrajo mo mujenín le bánuzao 'n lae, r béjo lonnoud món onm le cúmajz 111 01413.

οιο αιμ αη έαιμσε! 'τι τά πόμ, cujn eroin me'r mo mile roon, bhoin, ο'έλη ληηγ λη Άις το me λη σέληλο 5AN OUIL LE O'Ferchilt, A 5had, njor mo , abren y

ואםן אפ לסות בשער לועטגון אפ לובת, idajl me Concajz 'Jur Valle-at-cliat, ibail me'n baile ro ra do le bliadain, cuancuzat mo reognín, a bajn oam mo cjall.

bail me Sacrain, an B. Frainc, 'r an Spájn,

151roe ni ceann me son là smain, mail mo cailin dear ní bruil le fázail ·31le, 1 17-0esre, 1 3. clu, 10 1 3. cast.

Translation.

as early, early in my life I took delight in sport. a fitting opportunity my darling I would court, every sea-port town to which I used to go, meet with fair young maids, and I'd make the liquor flow.

lled last night at the window of my dear, again at the door I called out loud and clear, her father replied that she was not there. t she'd fled the night before with the youth of the brown hair.

the summer will come, and the green grass will grow bud and blow. leaves will clothe the boughs, and the flowers. my love will come in dreams at the dawning of the day, far away. sad will be my heart on waking to find she's

woe and my curse on the wide, rolling sea

it that has parted my true love and me, sore, it has left me here broken-hearted weeping er expecting to see you, my love, any more.

o' the east and the west I have travelled and sought, distraught. o' fair Cork and sweet Dablin I've wandered ce thro' this town I have passed within the year. I've nigh lost my reason for the loss of my dear.

travelled thro' England, likewise France and Spain,

one day did I rest but my search was in vain ; like of my darling is not to be found beauty and virtue, the whole world around.

int, is used in the Co. Donegal for 31401c.

pléojo Ajn. a word used to express ex-

ecration or contempt of anything to see le o' rejcajit, a provincialism employed here, equal, le o' reucanto to try

rzitirce, used in Donegal for rzit. reight. in Con. also. seight nr

6'Fusin me.

120.

O'Curry's Lectures.

ON THE

MANUSORIPT MATERIAL OF ANCIENT ISISH HIS TORY.

LECTURE VI.

[Delivered June 26, 1856.]

(Continued. from p. 193.)

"Also of certain things which happened in this kingdom after the conquest of the English, until the sixth year of the reign of King Henry the IV, in the year of our Lord God 1408.

"To the worthy and of great expectation young gentleman, Mr. Terence Coghlan, his brother, Conell Ma Geoghegan, wisheth long health, with good success in all his affairs.

"Among all the worthy and memorable deeds of King Brian Borowe, sometime king of this kingdom, this is not of the least account, that after that he had shaken off the intolerable yoke and bondage wherewith this land was cruelly tortured and harried by the Danes and Normans for the space of 219 years that they bore sway, and recei ved tribute of the inhabitants in general,-and though they nor none of them ever had the name of king or monarch of the land, yet they had that power, as they executed what they pleased, and behaved so cruel and pagan=like, as well towards the ecclesiasticals as temporals of the kingdom, that they broke down their churches, and razed them to their very foundations, and burned their books of chronicles and prayers, to the end that there should be no memory left to their posterities and all learning should be quite forgotten,-the said king Brian seeing into what rudeness the king dom was fallen, after setting himself in the quiet government thereof, and restored each one to his ancient patrimeny, repaired their churches and houses of religion ; caused open schools to be kept in the several parishes to instruct their youth, which by the long said wars were grown rude and altogether illiterate; he assembled together all the nobility of the kingdom, as well spiritual as temporal, to Cashel, in Munster. and caused them to compose a book containing all the iuhabitants, events, and septs, that lived in this land from the first peopling, inhabitation, and discovery thereof, after the creation of the world, until the present, which book they caused to be called by the name of the Saltair of Cashel, signed with his own hand together with the hauds of the kings of the five provinces, and also with the hands of all the biskops and prelates of the kingdom, caused several copies thereof to be given to the kings of the provinces, with straight charge that there should be no credit given to any other chronicles thenceforth, but should be held as false disannulled, and quite forbidden for ever. Since which time there were many septs in the kingdom that lived by it, and whose profession it was to chronicle and keep in memory the state of the kingdom, as well for the time past, present, and to come ; and now because they cannot enjoy that respect and gain by their profession as heretofore they and their ancestors re ceived, they set nought by the said knowledge, neglect their books, and choose rather put their children to learn English than their own native language, insomuch that some of them suffer tailors to to cut the leaves of the said books (which their ancestors held in great account), and sew them in

long pieces to make their measures of, that the posterities are like to fall into more ignorance of any things which happened before their time. Tn the reign of the said king Bryan, and before, Ireland was well stored with learned men and schools. and that people came from all parts of Christendom to learn therein, and among all other nations that came thither, there was none so much made of nor respected with the Irish, as were the English and Welshmen, to whom they gave several colleges to dwell and study in; (such) to the Eaglish a col lege in the town of Mayo, in Connacht, which to this day is called Mayo of the English ; and to the Welshmen, the town of Gallen, in the King's Co., which likewise is called Gallen of the Welshmen or Wales ; from whence the said two nations have brought their characters, especially the English Saxons, as by comparing the old Saxon characters to the Irish (which the Irish never changed), you shall find little or no difference at all.

"The earnest desire I understand you to have, to know these things, made me to undertake the translation of the old frish Book for you, which by long lying shut and unused, I could hardly read, and left places that I could not read, because they were entirely grown illegible and put out : and if this my simple labour shall any way pleasure you. I shall hold myself thoroughly recompensed, and my pairs well employed, which for your own reading I have done, and not for the reading of any other curious fellow that would rather carp at my phraze, than take any delight in the History : and in the meantime I bid you heartily farewell, from Leijevanchan. 20th April, Anno Domini 1627.

"Your very loving brother, CONELL MAGEOGHEGAN."

The translator then gives the followings list of his authorities, to which I would ask your particu lar attention -----

"The names of the several authors whom I have taken for the book,—Saint Colum Kill; St. Bohine; Calvagh O'Moore, Esq.; Venerable Bede; Eochye O'Flannagan, Archdean of Armagh and Clonfiachua; Gillernan Mac Connana-mboct, Archpriest of Clonvickenos; Ceileachair Mac Con, alias Gorman; Eusebius; Marcellinus; Moylen O' Mulchonrye; and Tanaye O'Mulchonrye, two professional chroniclers."

It is not easy to see what Mac Geoghegan means when he says that he had taken these authors for his book. We have only to believe that he took from Ensebius, Marcellinus, and Bede, some items or additione, and some dates for the early part of his translations, and that he took the various read ings and additions, to be found in it, from the Irish authorities to whom he refers, But, whatever his meaning may be, this is a curious list of authors to be consulted by an Irish country gentleman in the early part of the seventeenth century.

Without going back to his very earlier authorities we may show the antiquity of the second class.

Eochaidh O'Flannagain Archdean of Armagh and Cloufiachna, died in the year 1003 If this learned man's books came down to Mac Geoghegan's time, he must have had a rich treat in them indeed. These books are referred to in the following words, in the ancient book called Leabhar na h-Uidhre, written at Clonmacnois before the year 1106. At the end of a most curious and valuable tract on the ancient pagan cemeteries of Ireland, the writer says it was Flaun, the learned professor of Monasterboice, who died in the year 1056, and Eochaidh, the learned, O'Kerin, that compiled this tract from the books of Eochaidh O'Flannagain at Armagh, and the books of Monasterboice, and other books at both places, which had disappered at the time of making this note.

Of the books of Gillananaemh mac Connanaembecht, Archbishop of Clonmaenois, I have never heard anything more than MacEchagan's reference to them. Of Ceileachair Mac Conn naamBecht, I know nothing more than that the death of his son is recorded in the Annals of the Four Masters, at the year 1106, in the following words.—" Maelmuire, son of the son of ConnanaemBecht, was killed at Clonmaenois by a party of plunderers."— This Maelmuire was the compiler or transcriber of the above mentioned Leabhar na haUidhre, in which he is set down as Maelmuire, son of the son of ConnanaemBecht.

The two O'Mulconrys, of whom he speaks, belonged to the fourteeuth century, and were poets and historians of Connacht; but it is not easy to distinguish their works now from the compositions of other members of that talented family, of the same Christian names, but of a later period.

It is to be regretted that the original of the curious book of which I am now speaking, and which certainly existed in the early part of the last century, should be lost to us; and, consequently, that we have no means of ascertaining to what extent Mae Echagan's translation is a faithful one. He appears to have drawn a little on his imagination, in his address to Mac Cochlan, where he states that it was Brian Boroimhe that ordered the compilatlon of the Saltair of Cashel. This certainly cannot be the truth, for we have the Saltair of Cashel repeatedly quoted in the Books of Ballymote and Lecan, and its authorship as repeatedly ascribed to the Holy King, Cormac Mac Cullennan, who flourished more than one hundred years before the time ascribed to that work by Mac Echagan.

It is true that Brian Boromhe, after the expulsion and subjugation of the Danes, did rebuild the churches and other ecclesiastical edifices which had been ruined and descerated by the Danes; that he restored the native princes, chiefs, and people, to their ancient inheritances; established schools and colleges; caused all the ancient books that had survived the desolation and desceration of the two preceding centuries to be transcribed and multiplied; and that he fixed and established permanent family names: but although we have an account of this from various sources, some of them nearly contemporary with himself, we have no mention whatever of his having directed the writing of the Saltair of Cashel, or any work of its kind.

There are three copies of Mac Echagan's translation known to me to be in existence: one in the library of Trinity College, Dublin (class F. 3, 19), one in the British Meseum; and one in Sir Thomas Phillips's large collection, in Worcestershire. They are all written in the hand of Teige O'Daly, and they are all dated (the Dublin one at least) in the year 1684. O'Daly has prefixed some strictures on the translator, charging him with partiality for the Hermonians or northern race of Ireland, one of whom he was himself, to the prejudice of the Heberian or southern race. But O'Daly's remarks are couched in language of such a character that I do not think it necessary to allude to them farther here.

I have now completed for you a short examination of all the principal collections of Annals which may be depended on is forming the solid foundation of Irish history, with the excetption of the last and greatest work of this kind, the Annals of the Four Masters of the Monastery of Donegal. That magnificent compilation shall form the subject of our next meeting, after which I shall proceed to the consideration of the other classes of historical authorities to which I have so frequently alluded in the course of the lectures I have already addressed to you.

LECTURE VII.

[Delivered July 3, 1856.]

The Annals (continued). 10. The Annals of the Four Masters. The "Contention of the Bards." Of Michael O'Clery. Of the Chronology of the Four Masters.

In the last lecture we examined the "Chronicum Scotorum," and the Annals of Clonmacneis. The next on the list, in point of compilation, and the most important of all in point of interest and historic value, are the Annals of the Four Masters.

In whatever point of view we regard these Annals, they must awaken feelings of deep interest and respect; not only as the largest collection of nation al, civil, military, and family history ever brought together in this or perhaps any other country, but also as the final winding up of the affairs of a people who had preserved their nationality and independence for a space of over two thousand years, till their complete overthow about the time this work was compiled. It is no easy matter for an Irishman to suppress feelings of deep emotion when speaking of the compilers of this great work, and especially when he considers the circumstances under which, and the objects for which, it was undertaken.

It was no mercenary or ignoble sentiment that prompted one of the last of Erinn's native princes, while the utter destruction of his property, the per secution at d oppression of his creed and race, and even the general rain of his country, were not only staring him in the face, but actually upon him, those were not, I say, any mean or mercenary, motives that induced this nobleman to determine, that, although himself and his country might sink for ever under the impending tempest, the history of that country, at least, should not be altogether lost.

In a former lecture I have observed that, after the termination of the Elizabethen wars, all, or nearly all, the Irish nobles had sunk into poverty and obscurity, had found untimely graves in their native land, or had sought another home over the seas. It has been shown that, with the decline of these nobles and chiefs, our national literature had become paralysed, and even all but totally dead. And this was absolutely the case during more than the first quarter of the seventeenth century, and even for some time afterwards : for, although the Rev Geofry Keting compiled in the native language his History of Erinn, his "Three Shafts of Death" and his "Key and Shield to the Mass," between I628 and 1640, yet so far was he from receiving countenance or patronage, that it was among the in accessible crags and caverns of the Gailte, or Galtee, mountains, and among the fastnesses of his native county of Tipperary, that he wrote these works, while in close concealment to escape the wanton vergeance of a local tyrant.

Stil', though the fostering care of the chief or

the noble had disappeaed, the native bardic spirit did not altogether die out; and about the year 1604 (apparently by some preconcerted arrangement), a discussion sprang up between Tadhg Mac Brody, a distinguished Irish scholar and bard of the county Clare, and the no less distinguished poet and scholar, Lughaidh O'Clery of Donegal, of whom mention was made in a former lecture. The subject of this discussion, which was carried on in verse, was the relative merit and importance of the two great clan-divisions of Erin, as represented by the Heberians of the south (that is, the O'Briens and Mac Carthys, and the other independent chiefs of Munster, the descendants of Eber), and the Heremonians of Ulster, Connacht, and Leinster (embracing the O'Neills, O'Donnells, O'Conors, Mac Murachs, etc.), who were descended from Eremon.

It is quite evident that the real object of this discussion was simply to rouse and keep alive the national feeling and family pride of such of the native nobility and gentry as still continued to hold any station of rank or fortune in the country; and as the war of words progressed, several auxiliaries came up on both sides, and took an active part in the concretely, which thus assumed considerable importance.

This discussion, which is popularly called "The Contention of the Bards," brought into prominent review all the great events and heroic characters of Irish history from the remotest ages, and inspired the liviliest interest at the time. Indeed one of the northern auxiliaries in the controversy, Annluan Mac Ægan, seriously charges O'Clery with treach ery, and with allowing himself to be worsted by Mac Brody, from pariality to the south, where he had received his education.

The scheme of the "Contention," however, seems to have produced little effect on the native gentry, for shortly after we find Mac Brody coming out with a very curious poem, addressed to the southern chiefs, demanding from them remuneration, according to ancient usage, for his defence of their claims to superior dignity and rank.

Whether this controversy had the desired effect of stimulating to any extent the liberality of the remaining native Irish chiefs or not, is an inquiry beyond the scope of our present purpose; but that it tended greatly to the renewed study of our native literature, may be fairly inferred from the important Irish works which soon followed it, such as those of Keting and the O'Clerys, and of Mac Firbis.

Of Keting we shall again have to speak, and we shall now turn to a contemporary of his, who like himself, found the deep study of the language and history of his native laud quite consistent with the strict observance and efficient discharge of the onerous duties of a Catholic priest. I allude to the celebrated friar, Michael O'Clery, chief of the Four Masters, and the projector of the great national literary work which bears their name.

Michael O'Olery appears to have been born in Kilbarron. near Ballyshanvon, in the county of Donegal, some time about the year 1580. He was descended of a family of hereditary scholars, lay and ecclesiastical, and received, we may presume, the rudiments of his education at the place of his birth.

It appears from various circumstances in the lat ter part of the sixteenth aod early part of the seventeenth century, the south of Ireland afforded a higher order of education, and greater facilities for its attainment than the north; and we learn,

therefore (from Michael O'Clery's Gaedhlic Glossary, published by him in Louvain in 1643), that he, as well as his brother, Lughaidh O'Clery, already mentioned, had received, if not their classical, at least their Gaedhlig education, in the south, from Baothghalach Roadh Mac Ægan,

Of the early life of Michael O'Clery, or at what time he entered the Franciscan order, we know, unfortunately, nothing; but in the year 1627 we find him engaged in visiting the various monasteries of his order in Ireland, as well as other eccle. siastical and lay repositories of ancient Irish Man uscripts, and l aboriously transcribing from them with his own most accurate hand all that they con tained of the history of the Irish Oatholic Church and the lives of the Irish Saints, as well as important taacts relating to the civil history of the coun try. Among the latter is the detailed history of the great Danish invasion and occupation of Ireland, now in the Burgundian Library at Brussels. (I may add that this valuable book was recently horrowed by the Rev. Dr. Todd, for whom I made an accurate copy of it.]

O'Clery's ecclesiastical collection was intended for the use of the Rev Father Aedh Mac an Bhaird (commonly called in English, Hugh Ward), a native of Donegal, a Franciscan friar, and, at this time, guardian of Saint Anthony's in Louvain, who contemplated the publication of the Lives of the Irish Saints ; but having died before he had fully entered on this great work, the materials supplied by O'Clery were taken up by another equally com-petent Franciscan, Father John Colgan. This distinguished writer accordingly produced, in 1645, two noble volumes in the Latin language. One of these, called the Trias Thaumaturgus. is devoted exclusively to the Lives of Saint Patrick, Saint Bridget, and Saint Colum Cille, or Columba; the other volume contains as many as could be found of the Lives of the Irish Saints whose festival days occur from the 1st of January to the 31st of March, where the work stops. Whether it was the death of Father Michael O'Clery (who must have been the translator of the Irish Lives), which happened about this time, 1643, that discouraged or incapa-citated Fathar Colgan from proceeding with his work, we do not know; but although he published other works relating to Ireland after this time. he never resumed the publication of the lives of her saints. The collection made by the noble hearted Father O'Clery at that time, is that which is now divided between the Burgundian Library st Brussels and the Library, of the College of St. Isadore at Rome.

(To be continued.)

As the party signing himself "Thaddeus McNulty" to the Mick letter in last Gael pretends to be a patriotic Irisbman; and as the reader might think that our letter to the Chicago Citizen was of such character as would provoke the bigotted and indecent expressions (fit for the slums of Belfast) used by him, we give here under our letter as it appeared in the Citizen.—

TO THE CHICAGO CITIZEN.

"Brooklyn, N. Y. June 21.—The Citizen of June 18, in the course of its remarks on Mr. William O' Brien's speech to the men of Cork, urging the cultivation of the Irish language, has done considerable injustice to a large number of patriottc Irishmen. It says:

"It is not too much to say that the very gratifying success of this latest effort has been due to three Irishmen, two of whom, at least, are of Saxon or Norman origin."

The injustice I complain of is this, that neither of the three gentlemen mentioned belonged to or took part in the Gaelic movement until five years after its organization. Had not the Gaelic movement been organized could these gentlemen take part in it, or is there any evidence that they would have organized it themselves # In 1872, twenty years ago, this spring, the Gaelic movement was organized in America, through the columns of the Irish World and the first Gaelic class established in the autumn of that year in the school of our Lady of Victory, this city, which class some fifteen months thereafter was christened The Brooklyn Philo=Celtic Society. (All this is history, and may be found in the col-umus of the Irish World of that date.)

In February 1877, five years later, the Bev John Nolan, now in Hoboken, N. J., called together a number of men in the city of Dublin, and resolved them into a Provisional Committee with a view to form a Society for the Preservation of the Irish Lan guage, issued a prospectus and sent a copy of it to "Michael J. Logan, Esq, secretary Philo:Celtic So-city, 814 Pacific street, Brooklyn, N. Y., U. S. A."

Are not the men who founded the movement and exerted themselves in organizing societies for teaching the language in Brooklyn, Boston, Charleston, New York and several other places for five years previous to the initiation of the movement in Dub-lin deserving of any credit f Is it patriotic or hon-est to try to deprive them of it? Would a friend to the cause do it ? I believe The Citizen would not intentionally do it, but I do believe it has been deceived in the matter. It has been deceived also in its enumeration of those journals which publish Gae lic matter, for self-interest, if nothing else, would not permit it to intentionally publish a statement which is known to a majority of its readers to be false. It says .-

"It would be unfair to omit honorable mention of the New York Irish-American, the Boston Echo and the New York Gaelic Journal."

Now, there never has been a Gaelic Journal in New York, and there is none today, and the Boston Echo has not been in existence since September, 1890! Why omit THE GAEL which, in a few months. enters on its twelfth year? and which has been mailed regularly to the Citizen office & Why not mention the names of those patriotic men who have contributed largely of their means to maintain it while lauding those who permitted the Boston Echo, which they took under their wings, to perish for the want of support &

Believing you, sir, too honorable to stoop to false hood, or knowingly permit it in your paper, I hope in the cause of truth and justice, you will give this correction the same prominence as had the matter complained of. Respectfully, M. J. Loc Organizer of the Gaelic Movement. M. J. LOGAN,

(The Editor adds the following note)-

[Note-In mentioning the Gaelic Journal of New York, or Brooklyn, we meant the GAEL. It was our mistake, and we sit corrected. Mr. Logan is, no doubt, entitled to all the credit he claims, but the fire of Gaelic literature has been kept steadily burn ing by the gentlemen we have named. Ed. Citizen]

We have received a very handsome Catholic monthly, the Teacher and Organist, Cincinnati, O, printed in German and English, price \$1.

THE SENTIMENTS of our SUBSORIBERS

Cal-San Francisco, Rev. P. Foley, who adds: "I send herewith my subscription for the present year towards your esteemed paper. Your efforts will I hope meet with the success they deserve from lovers of the language throughout the world. thank you for what you have done in this grand cause, and I pray that the God of all knowledge may spare you for many years to talk to us the language in which St. Patrick announced to our forefathers the truths of salvation."

Conn-Norwalk, J Duggan, \$5 for the cause.

Col-Denver, T Lally, \$3 for sell and Gael to be sent for balance to schools in Co. Clare.

Ill-Chicago, M. Hart, M Nolan, P Redden per M Nolan.

Ia-Council Bluffs. J G Sullivan, Thos. F Callaghan, per Mr. Callaghan, who promises to push the Gael-A good Hibernian.

Mo-Pierce City, M O'Brien-St.Louis, Jas. P Higgins, \$5. to spread the cause.

Mont-Helena. H McMahon.

Mass-Lawrence, John O'Sullivan, per T Griffia

N Y-Brooklyn, T Erley, M Denehy, P Lydon, Mrs. Geraghty, J McGrath, P J Doyle, M Dillon, P Tully-City, Miss M A Lavin, Patrick A Ginnelly, per T Erley; M Doyle, a good Irishman who takes no stock in shams-Greenfield, P A Dougher (Mr Dougher Distributes a dozen monthly)-Rondout, P Fleming, who is always on time ; Jas. McGovern, City (one of the old guard),

Pa—Phila, J O'Callagban, P Murray, J Ryan; P J Crean, T O'Shea, P Loftus, per Mr. Loftus, O McCann, who paid THE GAEL a friendly visit.

BI-Providence, P O'Casey, who sends an excellent Gaelic composition, to appear in next issue.

Wis-Eau Claire (2), M McLaughlin.

Ireland-Cork, Rev, P A Walsh, C. M.-Ballinora. M O'Brien.

Galway-Cloumore, P Barrett-Headford, Canavan, per Mrs. Cloonan, St Louis, who, with Miss Cloonan, is after making the usual European tour.

England-London, Coleman Connolly, Esq.

"McNulty's" compliments in last issue excited the Gael's muse, and, to the tune of

"The King of the Cannibal Islands,"

it has composed the little song on the title page.

Ten years ago "McNulty said that he would sit heavily on THE GAEL-meaning that he would kill it, and wrote privately to its friends trying to get them to withhold their support to it.

The air is brisk and lively, and the language sim ple and natural. The following words not being so much in common use, we explain them,-

Pon, a race, a clan; seed.

Rujnne, puajnne, a bit, a morsel.

La an c-rleibe, the Day of Judgment.

Fáo', con. gen, of Fájo, a prophet.

Pan, one of the ancient divinities, represented as half man, half goat.

Fujzeall, leavings, what remains after anything; as, rújžeall-bricíniž, any affection remaining after measles.

The first verse is to be repeated as a Chorus,

THE ARYAN ORIGIN

of The Irish Race By the late

V. Fev. U. J. CANON BOURKE, P. P.

Some few dozen copies of this work are for sale by Mr. P. Hanbury, No. 17 E. 105th street, New York City, price, free by mail, \$2.

This is the grandest work ever published on the Irish race and language, and Gaels should secure a copy of it, for \$20. may not be able to buy one in the near future.

For the Gaelic Journal send 60 cents to the Rev Eugene O Growney, Maynooth co. Kildare, Ireland

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Messrs. Moynihan, Cohoes, NY.; Hanrahan, Portland, Me.; O'Gorman, Yourgstown, NY. and O'Brien. St. Louis, Mo., send correct answers to the algebraic problem in last Gael. All. apart from himself, pronoulce Mr Hanrahan's 2s 6d pro blem nonsense.

Mr Hanrahan propounds another.,-

Find the square root of 124 without the aid of decimals.

The Gael's,-A person, being asked how old he was, replied ; my age is equal to four fifths multiplied by one twentieth of it. How old was he?

A mass of matter has been held over this month, but all will appear in time.

A news-paper is a daily recorder of events, and any which publishes lies, or suppresses truth, respecting any matter, should not be patronized.

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